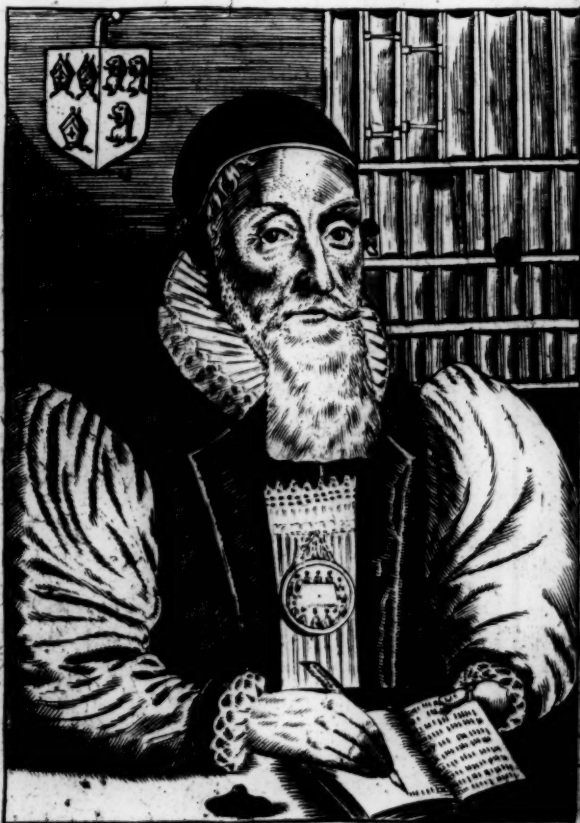


Vera Effigies Reverendi Doⁿⁱ
Iosephi Hall Norwici nuper Episcopi.



Vera Effigies Reverendi Doⁿⁱ
Iosephi Hall Norwici nuper Episcopi.

HOLY *Grace*
Heart
RAPTURES
OR,
PATHETICAL MEDITATIONS
OF THE
LOVE of CHRIST.

Together, With a TREATISE
OF
CHRIST
MYSTICAL.

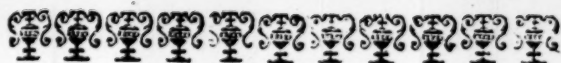
OR,
The blessed *UNION* of CHRIST
And his MEMBERS.

ALSO,
The **CHRISTIAN** laid forth in
his whole Disposition and Carriage.

By **JOS. HALL, D.D. B.N.**

London, Printed by E.C. for John Sweeting
at the Angel in Popes-head-Alley, 1654.

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TO

The onely Honour and
Glory of his blessed
SAVIOUR and
REDEEMER:

AND

To the comfort and benefit of
all those members of his Mysticall
Body, which are still labour-
ring and warfaring upon
EARTH;

Jos. Hall their unworthiest
Servant, humbly dedicates
this fruit of his old age.





I Have with much comfort and contentment perused these divine and holy Meditations, entituled *Christ Mysticall, An holy Rapture, and The Christian*, laid forth, or characterized in his whole disposition and carriage; and relishing in them much profitable sweetnesse and heavenly raptures of spirituall devotion, I do license them to be printed and published.

JOHN DOVYNAM.



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- § 2. The honour and happinesse of being united to Christ.
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- § 7. The resemblance of this union by the branch, and the stock; the foundation, & the building.
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- § 19. *The union of Christs members with themselves, First those in heaven.*
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- § 21. *The union of Christians in matter of affection.*
- § 22. *A complaint of Divisions, and notwithstanding them, an assertion of unity.*
- § 23. *The necessary effects and fruits of this union of Christian hearts.*
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CHRIST MYSTICALL;

OR

The blessed UNION of CHRIST
and his Members.

SECT. I.

*How to be happy in the apprehending
of Christ.*

Here is not so much need
of Learning, as of Grace,
to apprehend those things
which concerne our ever-
lasting peace; neither is it our brain
that must be set on work here, but our
heart; for true happinesse doth not
consist in a meer speculation, but a
fruition of good: However therefore

As

there

there is excellent use of Scholar-shipp in all the sacred employments of Divinity, yet in the main act which imports salvation, skill must give place to affection. Happy is the soul that is possessed of Christ, how poor so ever in all inferiour indowments; Ye are wide, O ye great wits, whiles you spend your selves in curious questions, and learned extravagancies; ye shall finde one touch of Christ more worth to your souls, then all your deep, and laboursome disquisitions; one dram of faith more precious than a pound of knowledge: In vain shall ye seek for this in your books, if you misse it in your bosoms: If you know all things, and cannot truly say, *I know whom I have beleevd*, (2 Tim. 1. 12.) you have but knowledge enough to know your selves truly miserable. Wouldst thou therefore, my sonne, finde true and solid comfort in the houre of temptation in the agony of death? make sure work for thy soule, in the dayes of thy
peace;

peace; Finde Christ thine; and in despite of hell, thou art both safe, and blessed; Look not so much to an absolute Deity, infinitely and incomprehensibly glorious: alas, that Majesty (because perfectly, and essentially good) is, out of Christ, no other then an enemy to thee; thy sinne hath offended his justice, which is himself; what hast thou to doe with that dreadful power, which thou hast provoked? Look to that mercitull, and all-sufficient Mediator betwixt God and man, who is both God and man, Jesus Christ the righteous: (1 Tim. 2. 5. 1 (Joh. 2. 1.) It is his charge, and our duty, *Ye beleeeve in God, beleeeve also in me.* (Joh. 14. 1. Yet look not meerey to the Lord Jesus, as considered in the notion of his owne eternall being, as the Son of God, co-equall and co-essentiall to God the Father, but look upon him, as he stands in reference to the sons of men: and herein also looke not to him so much,

4 *CHRIST Mysticall.*

Luther in Gal. as a Law giver and a Judge, (there is terror in such apprehension) but looke upon him, as a gracious Saviour and Advocate; and lastly, look not upon him, as in the generality of his mercy, the common Saviour of mankinde, (what comfort were it to thee, that all the world except thy self were saved ?) but looke upon him, as the dear Redeemer of thy soule, as thine Advocate at the right hand of Majesty; as one, with whom thou art through his wonderfull mercy, inseparably united : Thus looke upon him firmly and fixedly; so as he may never be out of thine eies; and what ever secular objects interpose themselves betwixt thee and him, looke through them, as some slight mists, and terminate thy sight still in this blessed prospect : Let neither earth, nor heaven hide them from thee in whatsoever condition.

S E C T

S E C T. 2.

*The honour and happinesse of being
united to Christ.*

ANd whiles thou art thus taken
up, see if thou canst without
wonder and a kinde of ecstasie all a-
mazement, behold the infinite good-
nesse of thy God, that hath exalted
thy wretchednesse to no lesse then a
blessed and indivisible Union with the
Lord of glory; so as thou, who in the
sense of thy miserable mortality, maist
say *to corruption, Thou art my father,*
and to the worm, Thou art my mother
and my sister, (*Job 17. 14.*) canst now
through the priviledge of thy faith,
heare the Sonne of God say unto thee,
Thou art bone of my bone, and flesh of my
flesh (*Gen. 2. 23. Eph. 5. 30.*) Surely
as we are too much subject to pride
our selves in these earthly glories, so
we are too apt, through ignorance, or
pusillanimity, to undervalue our selves
in respect of our spirituall condition;

we

we are far more noble and excellent then we account our selves. It is our faith that must raise our thoughts to a due estimation of our greatnesse; and must shew us how highly we are descended, how royally we are allied, how gloriously estated: that only is it, that must advance us to heaven, and bring heaven downe to us: Through the want of the exercise whereof, it comes to passe, that, to the great prejudice of our souls, we are ready to thinke of Christ Jesus as a stranger to us: as one aloofe off in another world; apprehended onely by fits, in a kinde of ineffectuall speculation, without any lively feeling of our owne interest in him; whereas we ought by the powerfull operation of this grace in our hearts, to finde so heavenly an appropriation of Christ to our souls, as that every beleever may truly say, I am one with Christ Christ is one with me. Had we not good warrant for so high a challenge, it could

could be no lesse then a blasphemous arrogance to lay claime to the royall bloud of heaven; but since it hath pleased the God of heaven so farr to dignifie our unworthinesse, as in the multitudes of his mercies to admit and allow us to be partakers of the divine nature, (2 *Pet.* 1 4.) it were no other then an unthankfull stupidity not to lay hold on so glorious a priviledge, and to go for lesse then God hath made us.

S E C T. 3.

The kinde and manner of this union with Christ.

K Now now, my son, that thou art upon the ground of all consolation to thy soule, which consists in this beatificall union with thy God and Saviour, thinke not therefore to passe over this important mystery with some transient, and perfunctory

ry glances; but, let thy heart dwell upon it, as that which must stick by thee in all extremities, and chear thee up, when thou art forsaken of all worldly comforts: Do not then conceive of this union, as some imaginary thing, that hath no other being but in the braine; whose faculties have power to apprehend, and bring home to it selfe, far remote substances; possessing it self in a sort of whatsoever it conceives: Do not thinke it an union meerly virtua'l, by the participation of those spirituall gifts and graces which God worketh in the soul; as the comfortable effects of our happy conjunction with Christ; Doe not think it an accidentall union in respect of some circumstances and qualities wherein we communicate with him who is God and man; nor yet a metaphoricall union by way of figurative resemblance; but know that this is a true, reall, essentiall, substantiall union, whereby the person of the beleever

is

is indissolubly united to the glorious person of the Son of God; know, that this union is not more mysticall then certaine; that in naturall unions there may be more evidence, there cannot be more truth; neither is there so firme and close an union betwixt the soule and body, as there is betwixt Christ and the beleeving soule: for as much as that may be severed by death; but this, never: Away yet with all gross carnality of conceit; this union is true, and really existent, but yet spirituall; & if some of the Ancients have term'd it naturall and bodily, it hath been in respect of the subject united, our humanity, to the two blessed natures of the Son of God met in one most glorious person; not in respect of the manner of the uniting: Neither is it the lesse reall, because spirituall. Spirituall agents neither have, nor put forth any whit lesse vertue, because sense cannot discern their manner of working; Even the Loadstone
though

though an earthen substance, yet, when it is out of sight, whether under the Table, or behind a solid partition, stirreth the needle as effectually, as if it were within view: shall not he contradict his senses, that will say, it cannot worke because I see it not? Oh Saviour, thou art more mine, then my body is mine, my sense feels that present, but so as that I must lose it; my faith sees and feels thee so present with me, that I shall never be parted from thee.

S E C T. 4.

The resemblance of this union by the head and body.

THERE is no resemblance, whereby the Spirit of God more delights to set forth the heavenly union betwixt Christ and the beleever, then that of the head and the body: The head gives sense and motion to all the

the members of the body; And the body is one; not onely by the continuity of all the parts held together with the same naturall ligaments, and covered with one and the same skin; but much more by the animation of the same soule quickning that whole frame; in the acting whereof, it is not the large extent of the stature, and distance of the limbs from each other that can make any difference; The body of a childe that is but a span long cannot be said to be more united, then the vast body of a giantly son of *Anak*, whose height is as the Cedars; and if we could suppose such a body as high as heaven it self, that one soule which dwells in it, and is diffused through all the parts of it, would make it but one intire body: Right so, it is with Christ and his Church; That one Spirit of his which dwells in, and enlives every beleever, unites all those far-distant members, both to each other, and to their head; and makes

makes them up into one true mysticall body: so as now every true beleever may, without presumption, but with all holy reverence, and all humble thankfulnessse, say to his God and Saviour; Behold, Lord, I am (how unworthy soever) one of the limbs of thy body; and therefore have a right to all that thou hast, to all that thou doest; Thine eye sees for me; thine care hears for me; thine hand acts for me; Thy life, thy grace, thy happiness is mine: Oh the wonder of the two blessed unions! In the personall union, it pleased God to assume and unite our humane nature to the Deity; In the spiritual and mysticall, it pleases God to unite the person of every beleever to the person of the Son of God: our souls are too narrow to blesse God enough for these incomprehensible mercies: Mercies wherein he hath preferred us (be it spoken with all godly lowlines) to the blessed Angels of heaven; *For verily he tooke not upon him*
the

the nature of Angels, but he took on him the seed of Abraham; (Heb. 2. 16.) Neither hath he made those glorious spirits members of his mystical body, but his Saints; whom he hath (as it were) so incorporated, that they are become his body, and he theirs; according to that of the divine Apostle; For as the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ. (1 Cor. 12. 12.)

SECT. 5.

This union set forth by the resemblance of the husband and wife.

NEXT hereunto, there is no resemblance of this mystery either more frequent, or more full of lively expression, then that of the conjugall union betwixt the husband and wife; Christ is, as the head, so the husband of the Church; The Church and every

ry beleeving soule is the Spouse of this heavenly Bridegroom; whom he marrieth unto himselfe for ever in righteousnesse, and in judgement, and in loving kindnesse, and in mercies; (*Esai. 62. 5. Hos. 2. 9.*) and this match thus made up, fulfillls that decretive word of the Almighty, *They twain shall be one flesh*: (*Eph. 5. 31. Gen. 2. 24.*) O happy conjunction of the second *Adam*, with her which was taken out of his most precious side; Oh heavenly and complete marriage wherein God the Father brings, and gives the Bride; (*Gen. 2. 22.*) (*All that the Father giveth me shall come to me*, saith Christ (*Joh. 6. 37.*) wherein God the Son receives the Bride, as mutually partaking of the same nature; and can say, *This now is bone of my bones, and flesh of my flesh*; (*Joh. 1. 14. Gen. 2. 23.*) wherein God the holy Ghost knits our wills in a full and glad consent, to the full consummation of this blessed wedlock: And those

those whom God hath thus joyned together, let no man (no Devill can) put asunder: What is there then, which an affectionate husband can withhold from a dear wife? He that hath given himselfe to her; what can he deny to impart? He that hath made himselfe one with her, how can he be divided from his other selfe? Some wilde fancies there are that have framed the links of marriage of so brittle stufte, as that they may be knapt in sunder upon every sleight occasion, but he that ordained it in Paradise, for an earthly representation of this heavenly union betwixt Christ and his Church, hath made that, and his owne indissoluble. Here is no contract in the future, which upon some intervenient accidents may be remitted; but, *I am my welbeloveds, and my wellbeloved is mine, (Cant. 6. 3. Cant. 2. 16.)* And therefore each is so others, that neither of them is their owne; Oh the comfortable

ble myſt cry of our uniting to the Son of God! *The wife hath not the power of her owne body, but the husband.* (1 Cor. 7. 4.) We are at thy diſpoſing, O Saviour, we are not our own; Neither art thou ſo abſolutely thine, as that we may not (through thine infinite mercy) claim an intereſſe in thee. Thou haſt given us ſuch a right in thy ſelfe, as that we are bold to lay challenge to all that is thine ; to thy love, to thy merits, to thy bleſſings, to thy glory: It was wont of old to be the plea of the Roman wives to their husbands, *Where thou art Caius, I am Caia* ; and now, in our preſent marriages, we have not ſtuck to ſay, *With all my worldly goods I thee endow* ; And if it be thus in our imperfect conjunctions here upon earth, how much more in that exquisite oneneſſe which is betwixt thee, O bleſſed Saviour, & thy deareſt Spouſe, the Church? What is it then that can hinder us from a ſweet and heavenly fruition of thee? Is it the loathſome condition of

our nature? Thou sawst this before,
and yet couldst say, *when we were yet
in our blood, Live: (Ezek. 16. 6.)*
Had we not been so vile, thy mercy
had not been so glorious: thy free
grace did all for us; *Thou washedst us
with water, and anointedst us with oyle,
and cloathedst us with broidered work,
and girdedst us about with fine linnen,
and coveredst us with silk, and deckedst
us with ornaments; and didst put brace-
lets upon our hands, and a chain on our
neck, and jewels on our fore-heads, and
ear-rings on our ears, a beautifull crown
on our own heads; (Ezek. 16. 9, 10, 11,
12.)* What we had not, thou gavest;
what thou didst not find, thou madest;
that we might be a not-unmeet march
for the Lord of life: Is it want of beau-
ty? *Behold I am black but comely: (Cant.
1. 5.)* what ever our hiew be in our
own or others eyes; it is enough that
we are lovely in thine. *(Cant. 1. 16.)* *Be-
hold thou art fair, my beloved; behold,
thou art fair, yea pleasant; (Cant. 1. 16)*

B

Thou

Thou art beautifull, O my love, as Tirzah, comely as Ferusalem. How fair and how pleasant art thou, O Love, for delights! (Cant. 6.3. & 7.6.) But, oh Saviour, if thou take contentment in this poor unperfect beauty of thy Spouse the Church, how infinite pleasure should thy Spouse take in that absolute perfection that is in thee, who art all loveliness and glory! And if she have ravished thy heart with one of her eyes (*Cant. 5.16. & 4.9.*) how much more reason hath her heart to be wholly ravished with both thine, which are so full of grace and amiableness: and in this mutuall fruition, what can there be other then perfect blessednesse?

SECT. 6.

The resemblance of this union by the nourishment and the body.

THe Spirit of God, well knowing how much it imports us both to know and feele this blessed union

union, whereof himselfe is the onely worker, labours to set it forth to us by the representations of many of our familiar concernments which we dayly finde in our meats and drinks, in our houses, in our gardens and orchards; That which is nearest to us is our nourishment; what can be more evident, then that the bread, the meat, the drink that we receive, is incorporated into us, and becomes part of the substance whereof we consist: so as, after perfect digestion, there can be no distinction betwixt what we are and what wee took: Whiles that bread was in the bing, and that meat in the shambles, and that drink in the vessell, it had no relation to us, nor we to it; yea, whiles all these were on the Table, yea, in our mouthes; yea, newly let down into our stomachs, they are not fully ours; for upon some nauseating dislike of nature, they may yet go the same way they came; but if the concoction be once fully

fully finished ; now they are fo turned into our blood, and flesh, that they can be no more distinguished from our former substance, then that could be divided from it self ; now they are dispersed into the veins, and concorporated to the flesh ; and no part of our flesh and blood is more ours, then that which was lately the blood of the grapes, and the flesh of this fowle, or that beast : Oh Saviour, thou who art truth it selfe hast said, (*Joh. 6. 51.*) *I am the living bread, that came down from heaven. (v. 55.) My flesh is meat indeed, and my blood is drink indeed ; and thereupon hast most justly inferred ; (v. 56.) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him :* and, as a necessary consequent of this spiritual manducation, (*v. 54.*) *Whoso eateth my flesh, and drinketh my blood, hath eternal life :* Lo thou art bread indeed ; not the cōmon bread, but Manna ; nor the Israelitish Manna ; alas, that fell from no higher then

then the region of clouds ; and they that eate it, died with it in their mouthes ; but thou art the living bread that came down from the heaven of heavens, of whom whosoever eats lives for ever : Thy flesh is meat, not for our stomachs, but for our souls ; our faith receives and digests thee, and makes thee ours, and us thine : our materiall food in these corruptible bodies runs into corruption ; thy spirituall food nourisheth purely, and strengthens us to a blessed immortality. As for this materiall food, many a one longs for it, that cannot get it ; many a one hath it, that cannot eat it ; many eate it that cannot digest it ; many digest it into noxious and corrupt humours ; all that receive it, do but maintain a perishing life, if not a languishing death : but this flesh of thine, as it was never withheld from any true appetite, so it never yeelds but wholesome and comfortable sustenance to the

soul, never hath any other issue then an everlasting life and happinesse. O Saviour, whensoever I sit at mine own Table, let me think of thine; whensoever I feed on the bread and meat that is set before me, and feele my self nourished by that repast, let me mind that better sustenance, which my soule receives from thee, and finde thee more one with me, then that bodily food.

S E C T. 7.

This union resembled by the branch and the stock; the foundation and the building.

Look but into thy Garden, or Orchard; and see the Vine, or any other fruit-bearing tree how it growes, and fructifies; The branches are loaden with increase; whence is this, but that they are one with the stock; and the stock one with the root?

root? were either of these severed; the plant were barren and dead: The branch hath not sap enough to maintain life in it selfe, unlesse it receive it from the body of the tree; nor that unlesse it derived it from the roote; nor that, unlesse it were cherished by the earth: Lo; *I am the vine,* (saith our Saviour *Joh. 15. 5, 6.*) *Ye are the branches; He that abideth in me and I in him, the same bringeth forth much fruit; If a man abide not in me, he is cast forth as a branch, and is withered;* were the branch and the body of the tree, of different substances, and onely closed together in some artificiall contiguity, no fruit could be expected from it; it is only the abiding in the tree as a living lim of that plant, which yeelds it the benefit and issue of vegetation. No otherwise is it betwixt Christ and his Church; the bow and the tree are not more of one piece, then we are of one substance with our Saviour; and branching

ching out from him, and receiving the sap of heavenly vertue from his precious root, we cannot but be acceptably fruitfull: But if the Analogie seem not to be so full, for that the branch issues naturally from the tree, and the fruit from the branch, whereas we by nature have no part in the Son of God; take that clearer resemblance which the Apostle fetches from the stock and the griffe, or cion: The branches of the wilde olive (*Rom. 11.*) are cut off; and are grafted with choice cions of the good olive; those imps grow, and are now, by this insition, no lesse embodied in that stock then if they had sprouted out by a naturall propagation: neither can be any more separated from it then the strongest bough that nature puts forth: In the mean time that cion alters the nature of that stock; and whiles the root gives fatnesse to the stock, and the stock yeelds juice to the cion, the cion gives goodnesse to the plant, and

a specification to the fruit: so as while the impe is now the same thing with the stock, the tree is different from what it was: so it is betwixt Christ and the beleeving soule; Old *Adam* is our w.lde stock, what could that have yeelded but either none, or sowre fruit? we are impeded with the new man, Christ, that is now incorporated into us, we are become one with him; our nature is not more ours, then he is ours by grace; now we bear his fruit, and not our own; our old stock is forgotten, all things are become new; our naturall life we receive from *Adam*; our spirituall life and growth from Christ, from whom after the improvement of this blessed insi-
tion we can be no more severed, then he can be severed from himselfe.

Look but upon thy house (that from vegetative creatures, thou mayst turne thine eyes to those things which have no life) if that be uniform, the foundation is not of a different matter from

the walls; both those are but one piece; the superstructure is so raised upon the foundation as if all were but one stone; Behold, Christ is the chief corner stone (*1 Pet. 2. 6.*) elect and precious; neither can there be any other foundation laid then that which is laid on him; (*1 Cor. 3. 11. 2 Pet. 2. 5.*) we are lively stones built up to a spiritual house, on that sure and firm foundation; some loose stones perhaps that lye unmortered upon the battlements, may be easily shaken down, but whoever saw a squared marble laid by line and level in a strong wall upon a well grounded base, fly out of his place by whatsoever violence; since both the strength of the foundation below, and the weight of the fabrick above, have settled it in a posture utterly unmovable. Such is our spirituall condition, O Saviour; thou art our foundation, we are laid upon thee, and are therein one with thee; we can no more be disjoined from thy foundation, then the stones of thy foundation can be dis-

united

ce; united from themselves: So then, to
the sum up all; as the head and mem-
ne; bers are but one body, as the hus-
one band and wife are but one flesh, as
ei- our meat and drink becomes part of
on our selves; as the tree and branches are
m; but one plant; as the foundation and
ve- wals are but one fabrick; so Christ
se, and the beleeving soul are indivisibly
me one with each other.

S E C T. 8.

*The certainty and indissolublenesse of
this union.*

WHere are those then that goe
about to divide Christ from
himselfe; Christ reall from Christ
mysticall; yeelding Christ one
with himselfe, but not one with
his Church: making the true
beleever no lesse separable from
his Saviour, then from the entire-
nesse of his own obedience; dreaming
of the uncomfortable, and self-con-
tradicting paradoxes of the totall
and

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united

united from themselves: So then, to sum up all; as the head and members are but one body, as the husband and wife are but one flesh, as our meat and drink becomes part of our selves; as the tree and branches are but one plant; as the foundation and wals are but one fabrick; so Christ and the beleeving soul are indivisibly one with each other.

S E C T. 8.

The certainty and indissolublenesse of this union.

WHere are those then that goe about to divide Christ from himselfe; Christ reall from Christ mysticall; yeelding Christ one with himselfe, but not one with his Church: making the true beleever no lesse separable from his Saviour, then from the entire-nesse of his own obedience; dreaming of the uncomfortable, and self-contradicting paradoxes of the totall
Be and

and finall Apostasie of Saints: Certainly, these men have never thorowly digested the meditation of this blessed union whereof we treat: Can they hold the believing soul a lim of that body whereof Christ is the head; and yet imagine a possibility of dissolution? Can they assain to the Son of God a body that is unperfect? Can they think that body perfect that hath lost his lims? Even in this mysticall body the best joynts may be subject to strains, yea, perhaps to some painfull and perillous luxation; but as it was in the naturall body of Christ, when it was in death, most exposed to the cruelty of all enemies, that (upon an over-ruling providence) not a bone of it could be broken; so it is still and ever with the spirituall; some scourgings and blowes it may suffer, yea, perhaps some bruises, and gashes, but no bone can be shattered in pieces, much lesse dissevered from the rest of the body: Were we left to our selves,

or could we be so much as in conceit, sundred from the body whereof we are, alas! we are but as other men, subject to the same sinfull infirmities, to the same dangerous and deadly miscarriages: but since it hath pleased the God of heaven to unite us to himself, now it concerns him to maintain the honour of his own body by preserving us entire.

Can they acknowledge the faithfull soul married in truth and righteousness to that celestiall husband; and made up into one flesh with the Lord of glory; and can they think of any Bills of divorce written in heaven? can they suppose that which by way of type was done in the earthly Paradise, to be really undone in the heavenly? What an infinite power hath put together, can they imagine that a limited power can disjoyn? Can they think sin can be of more prevalence then mercy? Can they think the unchangeable God subject to after

ter thoughts? Even the Jewish repudiations never found favour in heaven: They were permitted as a lesser evill to avoid a greater, never allowed as good; neither had so much as that toleration ever been, if the hardheartednesse, and cruelty of that people had not enforced it upon *Moses*, in a prevention of further mischief: what place can this finde with a God, in whom there is an infinite tenderneſſe of love and mercy? No time can be any check to his gracious choiſe; the inconstant minds of us men may alter upon sleight dislikes; our God is ever himself; *Jesus Christ* the same yesterday, and to day, and for ever; (*Heb. 13. 8*) *with him* there is no variablenesse, nor shadow of turning; (*Jam. 1. 17.*) Divorces were ever grounded upon hatred; (*Mal. 2. 16.*) No man (saith the Apostle *Eph. 5. 29.*) ever yet hated his own flesh: much lesse shall God do so, who is love it self: (*1 Joh. 3. 16.*) His love and our union,
is.

is like himself, everlasting: Having loved his own (saith the Disciple of love, *Joh. 13. 1.*) which were in the world, he loved them to the end. He that hates putting away, (*Mal. 2. 16.*) can never act it; so as in this relation we are indissoluble.

Can they have received that bread which came down from heaven, and flesh which is meat indeed, and that blood which is drink indeed, can their souls have digested it by a lively faith, and converted themselves into it, and it into themselves, and can they now think it can be severed from their own substance?

Can they finde themselves truly ingrafted in the tree of life, and grown into one body with that heavenly plant, and as a living branch of that tree, bearing pleasant, and wholesome fruit, acceptable to God, (*Rev. 22. 2.*) and beneficiall to men; and can they look upon themselves, as some withered bough fit only for the fire?

Can

Can they lay themselves living stones surely laid upon the foundation Jesus Christ, to the making up of an heavenly Temple for the eternall inhabitation of God, and can they think they can be shaken out with every storm of Temptation?

Have these men ever taken into their serious thoughts that divine prayer and meditation which our blessed Redeemer now at the point of his death left for an happy farewell to his Church, in every word whereof there is an heaven of comfort; (*Joh. 17. 20, 21, 22.*) *Neither pray I for these alone; but for them also which shall believe in me through their word; That they all may be one, as thou Father art in me, and I in thee, that they also may be one with us; And the glory that thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me.* Oh heavenly consolation! oh indefeasible assurance! what room can there

there be now here for our diffidence?
Can the Son of God pray and not be
heard? for himself he needs not
pray, as being eternally one with
the Father, God blessed for ever; he
prayer for his; and his prayer is,
That they may be one with the Fa-
ther and him; even as they are one.
They cannot therefore but be par-
takers of this blessed union; and be-
ing partakers of it, they cannot be dis-
severed: And to make sure work,
that glory which the Father gave to
the Son of his love, they are alrea-
dy (through his gracious participa-
tion) prepossessed of; here they have
begun to enter upon that heaven,
from which none of the powers of
hell can possibly eject them: Oh the
unspeakably happy condition of be-
lievers! Oh that all the Saints of
God, in a comfortable sense of their
inchoate blessednesse, could sing for
joy, and here beforehand begin to
take up those Hallelujahs which they
shall

4 CHRIST *Mysticall.*

shall ere long continue (and never end) in the Chore of the highest Heaven.

SECT. 9.

The priviledges and benefits of this union : The first of them Life.

HAVING now taken a view of this blessed union, in the nature and resemblances of it ; it will be time to bend thine eyes upon those most advantageous consequents, and high priviledges, which do necessarily follow upon, and attend this heavenly conjunction. Whereof the first is that, which we are wont to account sweetest, *Life*: Not this naturall life, which is maintained by the breath of our nostrils ; Alas, what is that but a bubble, a vapour, a shadow, a dream, nothing? as it is the gift of a good God, worthy to be esteemed precious ; but as it is considered in its

own

own transitorynesse, and appendent
miseries, and in comparision of a
better life, not worthy to take up our
hearts. This life of nature is that
which ariseth from the union of
the body with the soule, many
times enjoyed upon hard termes; the
spirituall life which we now speak
of, arising from the union betwixt
God and the soul, is that wherein
there can be nothing but perfect con-
tentment, and joy unspeakable and
full of glory. Yea, this is that life
which Christ not only gives, but is:
he that gave himself for us, gives him-
self to us, and is that life that he gives
us; *When Christ, which is our life, shall
appear; saith the Apostle (Col. 3. 4.)
And Christ is to me, to live: (Phil. 2.
21.) and most emphatically, (Gal.
2. 20.) I am crucified with Christ;
Nevertheless I live; yet not I, but
Christ liveth in me;* Lo, it is a common
favour, that in him we live, but it is
an especiall favour to his own, that he
lives

lives in us: *Know you your own selves,* (saith the Apostle 2 Cor. 13. 5.) *how that Jesus Christ is in you, except ye be reprobates?* and wheresoever he is, there he lives; we have not a dead Saviour, but a living, and where he lives, he animates: It is not therefore Saint Pauls case alone; it is every believers; who may truly say, *I live, yet not I, but Christ liveth in me.* now, how these lives, and the authors of them are distinguished, is worth thy carefullest consideration.

Know then, my son, that every faithfull mans bosome is a *Rebeccaes* womb, (*Gen. 25. 22.*) wherein there are twins: a rough *Esau*, and the seed of promise; the old man, and the new; the flesh and the spirit; and these have their lives distinct from each other; the new man lives not the life of the old, neither can the old man live the life of the new; it is not one life that could maintain the opposite struglings of both these: cor-

rupt

rupt nature is it that gives and continues the life of the old man. It is Christ that gives life to the new; we cannot say but the old man, or flesh is the man too: *For I know* (saith the chosen Vessell *Rom. 7. 18.*) *that in me, that is, in my flesh, dwelleth no good thing*: but the spirituall part may yet better challenge the title. *For I delight in the Law of God after the inward man*: (*Rom. 7. 22.*) That old man of ours is derived from the first *Adam*: as we sinned in him, so he liveth in us; The second *Adam* both gives, and is the life of our regeneration, like as he also the life of our glory; the life that followes our second resurrection: *I am* (saith he) *the resurrection and the life*. What is it then whereby the new creature lives? surely no other then the Spirit of Christ; that alone is it, that gives being and life to the renewed soul. Life is no stranger to us, there is nothing wherewith we are so well acquainted; yea, we feel continually
what

what it is, and what it produceth ; It is that, from whence all sense, action, motion floweth, it is that, which gives us to be what we are : All this is Christ to the regenerate man : It is one thing what he is, or doth as a man ; another thing what he is, or doth as a Christian : As a man, he hath eyes, ears, motions, affections, understanding, naturally as his own : as a Christian he hath all these from him with whom he is spiritually one, the Lord Jesus ; and the objects of all these vary accordingly : His natural eyes behold bodily and material things ; his spirituall eyes see things invisible ; his outward ears heare the sound of the voice ; his inward ear hear the voice of Gods Spirit, speaking to his soul ; his bodily feet move in his own secular wayes ; his spirituall all walke with God in all the wayes of his Commandements. His natural affections are set upon those things which are agreeable thereunto ;

love

loves beauty, feares pain and losse,
rejoyces in outward prosperity, hates
an enemy; his renewed affections are
otherwise, and more happily bestow-
ed; now he loves goodnesse for its
own sake; hates nothing but sin, fears
only the displeasure of a good God,
rejoyces in Gods favour, which is bet-
ter then life: his former thoughts
were altogether taken up with vanity,
and earthed in the world; now he
seeks the things above, where Christ
sitteth at the right hand of God; (*Col.*
3. 1.) Finally he is such, as that a be-
holder sees nothing but man in him,
but God and his soul finde Christ
in him, both in his renewed person and
actions; in all the degrees both of his
life, and growth of his sufferings, and
glory: *My little children* (saith Saint
Paul, Gal. 4. 19.) *of whom I travell*
in birth again untill Christ be formed
in you. Lo here Christ both concei-
ved and born in the faithfull heart;
Formation followes conception, and
travell

travell implies a birth: Now the believer is a new-born babe in Christ, (*1 Cor. 3. 1. 2 Pet. 2. 2.*) and so mutually Christ in him; from thence he grows up to (*1 Joh. 2. 14.*) strength of youth; and at last to perfection, even towards the measure of the stature of the fulnesse of Christ; (*Ephs. 4. 13. 2 Cor. 13. 9. Heb. 1. 6.*) And in this condition he is dead with Christ; (*Rom. 6. 8.*) he is buried with Christ; (*Rom. 6. 11.*) He is alive again unto God through Christ; (*Col. 3. 1.*) he is risen with Christ, (*Rom. 8. 17.*) and with Christ he is glorified; yea, yet more then so, his (*Col. 1. 24.*) sufferings are Christs, Christs sufferings are his: (*Rom. 8. 17*) He is in Christ an heir of glory, (*Col. 1. 27.*) and Christ is in him, the hope of glory.

S E C T. IO.

*A complaint of our insensiblenesse of this
mercy, and an excitation to a chear-
full recognition of it.*

DOst thou not now finde cause
(my son) to complain of thy
self (as, I confesse, I dayly do) that
thou art so miserably apt to forget
these intimate respects between thy
Christ and thee? art thou not a-
shamed to think, how little sense
thou hast had of thy great happines?
Lo, Christ is in my bosome, and thou
feelest him not; It is not thy soul
that animates thee in thy renewed estate,
it is thy God and Saviour, and thou
hast not hitherto perceived it; It is
no otherwise with thee in this case,
then with the members of thine own
body; there is the same life in thy
fingers and toes, that there is in the
head, or heart, yea, in the whole man,
and yet those lims know not that they

C

have

have such a life. Had those members reason as well as sense, they would perceive that, wherewith they are enlived, thou hast more then reason; faith; and therefore mayest well know whence thou hast this spirituall life, and thereupon art much wanting to thy self, if thou dost not enjoy so usefull and comfortable an apprehension: Resolve therefore with thy self that no secular occasion shall ever set off thy heart from this blessed object; and that thou wilt as soon forget thy naturall life, as this spirituall: and raise up thy thoughts from this dust, to the heaven of heavens: Shake off this naturall pusillanimity, and mean conceit of thy self, as if thou wert all earth, and know thy self advanced to a celestially condition, that thou art united to the Son of God, and animated by the holy Spirit of God; so is the life which thou now livest in the flesh, thou livest by the faith of the Son of God, who loved thee

thee and gave himself for thee (Gal. 2. 20.)

See then and confesse how just cause we have to condemn the dead-heartednesse wherewith we are subject to be possessed: and how many worthy Christians are there in the world who bear a part with us in this just blame; who have yeelded over themselves to a disconsolate heartlesnesse, and a sad dejection of spirit; partly through a naturall disposition inclining to dumpishnesse, and partly through the prevalence of temptation: For Satan well knowing how much it makes for our happinesse, chearfully to reflect upon our interest in Christ, and to live in the joyfull sense of it, labours by all means to withdraw our hearts from this so comfortable object, and to clog us with a pensive kind of spirituall sullenness: accounting it no small mastery, if he can prevail with us so far as to bereave us of this habituall joy

in the holy Ghost, arising from the inanimation of Christ living, and breathing within us: So much the more therefore must we bend all the powers of our soules against this dangerous and deadly machination of our spirituall enemy; labour, as for life to maintain this Fort of our joy against all the powers of darknesse; and, if at any time we finde our selves beaten off, through the violence of temptation, we must chide our selves into our renewed valour: and expostulate the matter with our shrinking courage, (with the man after Gods own heart) *Why art thou cast down O my soul, and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance and my God. (Psal. 42. 11. 43. 5.)*

S E C T. II.

*An incitement to joy and thankfulness
for Christ our life.*

Neither is here more place for an heavenly joy, then for height of spirit, and raptures of admiration at that infinite goodnesse and mercy of our God, who hath vouchsafed so far to grace his elect, as to honour them with a speciall inhabitation of his ever-blessed Deity: yea, to live in them, and to make them live mutually in, and to himself; What capacity is there in the narrow heart of man to conceive of this incomprehensible favour to his poor creature? Oh Saviour, this is no small part of that great mystery wherein the Angels desire to look, (1 Pet. 1. 12.) and can never look to the bottome of it! how shall the weak eyes of sinfull flesh ever be able to reach unto it? When thou in the estate of thine humane in-

firmity offeredst to go down to the Centurions house, that humble commander could say; *Lord, I am not worthy that thou shouldst come under my roof:* What shall we then say, that thou in the state of thine heavenly glory, shouldst vouchsafe to come down and dwell with us in these houses of clay; and to make our breasts the Temples of thy holy Ghost? (1 Cor. 6. 19.) When thine holy mother came to visit the partner of her joy; thy forerunner then in the womb of his mother, sprang for the joy of thy presence, (Luk. 1. 44.) though distetermined by a second womb; how should we be affected with a ravishment of spirit, whom thou hast pleased to visit in so much mercy, as to come down into us, and to be spiritually conceived in the womb of our hearts, and thereby to give a new and spirituall life to our poor souls; a life of thine own, yet made ours; a life begun in grace, and ending in eternall glory?

S E C T.

S E C T. 12.

The duties we owe to God for his mercy to us, in this life which we have from Christ.

NEver did the holy God give a priviledge where he did not expect a duty: he hath more respect to his glory, then to throw away his favours: The life that ariseth from this blessed union of our souls with Christ, as it is the height of all his mercies, so it calls for our most zealous affections, and most effectuall improvement. Art thou then thus happily united to Christ, and thus enlived by Christ? how entire must thou needs be with him, how dear must thy valuations be of him, how heartily must thou be devoted to him? *The spirit of man* (saith wise Solomon, Prov. 20. 27.) *is the candle of the Lord searching all the inward parts of the belly* and therefore cannot but be acquaint;

ted with his own inmates; and finding so heavenly a guest as the Spirit of Christ in the secret lodgings of his soul, applies it self to him in all things: so as these two spirits agree in all their spirituall concernments; *The spirit it self* (saith the holy Apostle, *Rom. 8. 16.*) *beareth witnesse with our spirit, that we are the children of God*; and not in this case only, but upon whatsoever occasion the faithfull man hath this Urim in his breast, and may consult with this inward Oracle of his God for direction, and resolution in all his doubts: neither can he, according to the counsell of the *Psalmist*, (*Psal. 4. 4.*) commune with his own heart, but that Christ who lives there, is ready to give him an answer. Shortly, our souls and we are one; and the soul and life are so near one, that the one is commonly taken for the other; Christ therefore, who is the life and soul of our souls, is and needs must be so intrinsecall
to

to us, that we cannot so much as conceive of our spirituall being without him.

Thou needest not be told, my son, how much thou valuest life: Besides thine own sense, Satan himself can tell thee, (and in this case thou must believe him) *Skin for skin, and all that a man hath will he give for his life;* (*Job 2. 4*) What ransome can be set upon it, that a man would stick to give? though mountains of gold; (*Psal. 49. 7.*) though thousands of rams, or ten thousand rivers of oyl; (*Micah 6. 7.*) Yea how readily do we expose our dear lims, not to hazard only, but to losse for the preservation of it? Now alas, what is our life? *It is even a vapour that appeareth for a little time, and then vanisheth away:* (*Psalm. 4. 14.*) And if we do thus value a perishing life, that is going out every moment, what price shall we set upon eternity? If Christ be our life, how precious is that life,

which neither inward distempers, nor outward violences can bereave us of; which neither can be decayed by time, nor altered with crosse events? Hear the chosen Vessell; (*Phil. 3. 7, 8.*) *What things were gain to me, those I counted losse for Christ; Yea doubtlesse I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the losse of all things, and do count them but dung that I may win Christ; and, as one that did not esteem his own life dear to him, in respect of that better; alwayes (saith he Act. 20. 24.) bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus, might be made manifest in our body: (2 Cor. 4. 10.)* How chearfully have the noble and conquering armies of holy Marryrs given away these momentany lives, that they might hold fast their Jesus, the life of their souls? and who can be otherwise affected that knowes and feels the

the infinite happinesse that offers it self to be enjoyed by him in the Lord Jesus?

Lastly, if Christ be thy life, then thou art so devoted to him that thou livest, as in him, and by him, so to him also; aiming only at his service and glory, and framing thy self wholly to his will and directions: Thou canst not so much as eat or drink but with respect to him; (1 Cor. 10. 31.) Oh the gracious resolution of him that was rapt into the third heaven, worthy to be the pattern of all faithfull hearts; *According to my earnest expectation and my hope that in nothing I shall be ashamed, but that with all boldnesse, as alwayes, so now also Christ shall be magnified in my body, whether it be by life or by death: For to me to live is Christ, and to dye is gain.* (Phil. 1. 20, 21.) Our naturall life is not worthy to be its own scope; we do not live meerly that we may live: our spirituall life, Christ,

Christ, is the utmost and most perfect end of all our living; without the intuition wereof, we would not live, or if we should, our naturall life where no other then a spirituall death: Oh Saviour, let me not live longer then I shall be enlived by thee, or then thou shalt be glorified by me: And what rule should I follow in all the carriage of my life but thine? thy precepts, thine examples, that so I may live thee, as well as preach thee? and in both may finde thee, as thou hast truly laid forth thy self, *the way, the truth, and the life*; (*Joh. 14. 6.*) the way wherein I shall walke, the truth which I shall believe and professe, and the life which I shall enjoy: In al my moral actions therefore teach me to square my self by thee; what ever I am about to do, or speak, or affect; let me think: If my Saviour were now upon earth, would he do this that I am now putting my hand unto? would he speak these words that

that I am now uttering? would he be thus disposed as I now feel my self? Let me not yeeld my self to any thought, word or action which my Saviour would be ashamed to own: Let him be pleased so to manage his own life in me, that all the interesse he hath given me in my self may be wholly surrentred to him; that I may be as it were dead in my self, whiles he lives and moves in me.

SECT. 13.

The improvement of this life; in that Christ is made our wisdom.

BY vertue of this blessed union, as Christ is become our life; so (that which is the highest improvement not only of the rationally, but the supernaturall and spirituall life) is thereby also made unto us of God, *Wisdom, Righteousnesse, Sanctification, and Redemption.* (1 Cor. 1. 30.)

30.) Not that he only works these great things in and for us, (this were too cold a construction of the divine bounty) but that he really becomes all the se to us, who are true partakers of him.

Even of the wisest men that ever nature could boast of, is verified that character which the divine Apostle gave of them long agoe, (*Rom. 1. 21, 22.*) *Their foolish heart was darkned; professing themselves to be wise, they became fools;* and still the best of us (if we be but our selves) may take up that complaint of *Asaph*: (*Psal. 73. 22.*) *So foolish was I and ignorant; I was as a beast before thee:* and of *Agur* the son of *Jake*; (*Prov. 30. 2, 3.*) *Surely I am more brutish then man; and have not the understanding of a man; I neither learned wisdom, nor have the knowledge of the holy:* and if any man will be challenging more to himself, he must at last take up, with *Salomon*; (*Eccles. 7. 23.*) *I said I will*
be

be wise, but it was far from me; But how defective soever we are in our selves, there is wisdom enough in our head, Christ, to supply all our wants: He that is the wisdom of the Father, is by the Father made our wisdom: *In him are hid all the treasures of wisdom and knowledge*, saith the Apostle, (Col. 2. 3.) So hid, that they are both revealed, and communicated to his own: *For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ:* (2 Cor. 4. 6.) In and by him hath it pleased the Father to impart himself unto us; *He is the image of the invisible God*, (Col. 1. 15.) *even the brightness of his glory, and the expresse image of his person.* (Heb. 1. 3.) It was a just check that he gave to Philip in the Gospel; (Joh. 14. 9.) *Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen,*

seen me, hath seen the Father : And this point of wisdom is so high and excellent, that all humane skill, and all the so much admired depths of Philosophy are but meer ignorance and foolishnesse, in comparison of it; Alas, what can these profound wits reach unto, but the very outside of these visible and transitory things? as for the inward forms of the meanest creatures, they are so altogether hid from them, as if they had no being; and as for spirituall and divine things, the most knowing Naturalists are either stone-blinde, that they cannot see them, or grope after them in an Egyptian darknesse: *For the naturall man perceiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned;* (1 Cor. 2. 14.) How much lesse can they know the God of Spirits, who (besides his invisibility) is infinite, and incomprehensible? only he who is made our wisdom enlightheth our eyes

eyes with this divine knowledge ; *No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him, (Mat. 11.27.)*

Neither is Christ made our wisdom only in respect of heavenly wisdom imparted to us ; but in respect of his perfect wisdom imputed unto us : Alas, our ignorances and sinfull misprisions are many and great, where should we appear, if our faith did not fetch succour from our all-wise, and all-sufficient Mediator ? Oh Saviour, we are wise in thee our head, how weak soever we are of our selves : Thine infinite wisdom and goodnesse both covers and makes up all our defects ; The wife cannot be poor, whiles the husband is rich ; thou hast vouchsafed to give us a right to thy store ; we have no reason to be disheartned with our own spiritual wants, whiles thou art made our wisdom.

SECT. 14.

Christ made our Righteousnesse.

IT is not meer wisdom that can make us acceptable to God ; if the serpents were not in their kinde wiser then we, we should not have been advised to be wise as serpents : That God who is essentiall Justice, as well as Wisdom, requires all his to be not more wise, then exquisitely righteous: Such, in themselves they cannot be; *For in many things we sin all*; such therefore they are, and must be in Christ, their head, who is made unto us of God, together with Wisdom, Righteousnesse; Oh incomprehensible mercy! *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him*; (2 Cor. 5. 21.) what a marvellous and happy exchange is here? we are nothing but sin; Christ is perfect righteousness; He is made our sin, that we might be made

made his righteousness; He that knew no sin, is made sin for us; that we who are all sin, might be made Gods righteousness in him; In our selves we are not only sinfull, but sin; In him we are not righteous only, but righteousness it self: Of our selves, we are not righteous, we are made so: In our selves, we are not righteous, but in him; we made not our selves so, but the same God in his infinite mercy who made him sin for us, hath made us his righteousness: No otherwise are we made his righteousness, then he is made our sin: Our sin is made his by Gods imputation; so is his righteousness made ours: How fully doth the second *Adam* answer, and transcend the first; *By the offence of the first, judgement came upon all men to condemnation; by the righteousness of the second, the free gift came upon all men unto justification of life. (Rom. 5. 18.) As by one mans disobedience many were made sinners, so by the obedience of*

of one shall many be made righteous, (Rom. 5.19.) righteous not in themselves, (so death passed upon all, for that all have sinned, Rom. 5.12.) but in him that made them so, by whom we have received the atonement: (Rom. 5.11.) How free then, and how perfect is our justification? What quarrell may the pure and holy God have against righteousness? against his owne righteousness? and such are we made in, and by him: what can now stand between us and blessednesse? Not our sins; for this is the praise of his mercy, that he *justifies the ungodly*, (Rom. 4.5.) Yea were we not sinfull, how were we capable of his justification? sinfull as in the term from whence this act of his mercy moveth, not, as in the term wherein it resteth; his graces findes us sinfull, it doth not leave us so: Far be it from the righteous Judge of the world to absolve a wicked soul continuing such: *He that justifieth the wicked, and he that condemneth*

demneth the just, even they both are an abomination to the Lord: (Prov. 17. 15.) No, but he kills sin in us whiles he remits it; and at once cleanseth, and accepts our persons: Repentance and remission do not lag one after another; both of them meet at once in the penitent soul: at once doth the hand of our faith lay hold on Christ, and the hand of Christ lay hold on the soul to justification: so as the sins that are done away, can be no bar to our happinesse: And what but sins can pretend to an hinderance? All our other weaknesses are no eye-sore to God, no rub in our way to heaven: What matters it then how unworthy we are of our selves? It is Christs obedience that is our righteousness: and that obedience cannot but be exquisitely perfect, cannot but be both justly accepted as his, and mercifully accepted as for us. There is a great deal of difference betwixt being righteous, and being made righteousness; every
every

every regenerate soul hath an inherent justice, or righteousness in it self; *He that is righteous, let him be righteous still*, saith the Angel: (Rev. 22. 11.) But at the best this righteousness of ours is like our selves, full of imperfection; *If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?* (Psa. 130. 3.) *Behold, we are before thee in our trespasses, for we cannot stand before thee, because of this,* (Ezra 9. 15.) *How should a man be just with God? If he will contend with him, he cannot answer him one of a thousand,* (Job 9. 2, 3.) So then, *he that doth righteousness is righteous,* (1 Joh. 3. 7.) but by pardon and indulgence, because the righteousness he doth is weak and imperfect; he that is made righteousness, is perfectly righteous by a gracious acceptance, by a free imputation of absolute obedience. Wo were us, if we were put over to our own accomplishments; for, *Cursed is every one that continues not in all things which are*

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written in the Book of the Law to do them, (Gal. 3.10. Dent. 27.16.) and, If we say that we have no sin, we deceive our selves, and the truth is not in us; (1 Joh. 1.8.) Lo, if there be truth in us, we must confesse we have sin in us; and if we have sin, we violate the Law; and if we violate the Law, we lye open to a curse. But here is our comfort, that our surety hath paid our debt: It is true, we lay forfeited to death; Justice had said, *The soul that sinneth shall die,* (Ezek. 18. 4.) Mercy interposeth, and satisfies; The Son of God (whose every drop of blood was worth a world) payes this death for us: And now, *Who shall lay anything to the charge of Gods elect?* It is God that justifieth, who is he that condemneth? It is Christ that dyed, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. (Rom. 8. 33, 34.) Our sin, our death is laid upon him, and undertaken by him; *He was wounded for our trans-*

transgressions, he was bruised for our iniquities; the chastisements of our peace were upon him, and with his stripes we are healed, (Esa. 53.5.) His death, his obedience is made over to us; So then, the sin that we have committed, and the death that we have deserved is not ours; but the death which he hath endured, and the obedience that he hath performed, is so ours, as he is ours, who is thereupon made of God our righteousness. Where now are those enemies of grace that scoffe at imputation; making it a ridiculous paradox, that a man should become just by another mans righteousness? How dare they stand out against the word of truth, which tels us expressly that Christ is made our righteousness? What strangers are they to that grace they oppugn? How little do they consider that Christ is ours? his righteousness therefore by which we are justified, is in him our own; He that hath *born the iniquity of us*

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all (*Esa.* 53.6.) hath taught us to call our sins our *debts*; (*Mat.* 6. 12.) those debts can be but once paid; if the bounty of our Redeemer hath staked down the sums required, and cancelled the bonds; and this payment is (through mercy) fully accepted as from our own hands, what danger, what scruple can remain? What doe we then, weak souls, tremble to think of appearing before the dreadfull tribunall of the Almighty? we know him indeed to be infinitely, and inflexibly just; we know his most pure eyes cannot abide to behold sin; we know we have nothing else but sinne for him to behold in us: Certainly, were we to appear before him in the meer shape of our own sinfull selves, we had reason to shake and shiver at the apprehension of that terrible appearance; but now that our faith assures us, we shall no otherwise be presented to that awfull Judge then as cloathed with the robes of Christs

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righteousnesse, how confident should we be, thus decked with the garments of our elder brother, to carry away a blessing? whiles therefore we are dejected with the conscience of our own wilenesse, we have reason to lift up our heads in the confidence of that perfect righteousnesse which Christ is made unto us, and we are made in him.

S E C T. 15.

Christ made our Sanctification.

AT the bar of men many a one is pronounced just who remains inwardly foul and guilty; for the best of men can but judge of things as they appear, not as they are; but the righteous Arbiter of the world declares none just whom he makes not holy. The same mercy therefore that makes Christ our righteousnesse, makes him also our sanctification; of our selves, wretched

wretched men, what are we other at our best, then unholy creatures, full of pollution and spirituall uncleanness? It is his most holy Spirit that must *cleanse us from all the filthinesse of our flesh and spirit*, (2 Cor. 7. 1.) and work us dayly to further degrees of sanctification, (*He that is holy, let him be holy still*, Rev. 22. 11.) neither can there be any thing more abhorring from his infinite justice and holinesse, then to justifie those souls which lie still in the loathsome ordure of their corruptions. Certainly, they never truly learnt Christ, who would draw over Christs righteousness, as a case of their close wickednesses; that sever holinesse from justice, and give no place to sanctification, in the evidence of their justifying: Never man was justified without faith; and wheresoever faith is, there it *purifieth* and cleanseth; (Aet. 15. 9.) But besides that the Spirit of Christ works thus powerfully (though gradually) within us,

68 CHRIST *Mysticall.*

That he may sanctifie and cleanse us with the washing of water, by the word, his holinesse is mercifully imputed to us, That he may present us to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that we should be holy and without blemish:

(*Eph. 5. 26, 27.*) so as that inchoate holinesse, which by his gracious inoperation growes up daily in us towards a full perfection, as abundantly supplied by his absolute holinesse, made no lesse by imputation ours, then it is personally his: when therefore we look into our bosoms, we finde just cause to be ashamed of our impurity, and to loath those dregs of corruption, that yet remain in our sinfull nature; but when we cast up our eyes to heaven, and behold the infinite holinesse of that Christ, to whom we are united, which by faith is made ours, we have reason to bear up against all the discouragements that may arise from the conscience of our own vilenesse.

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nesse, and to look God in the face with an awfull boldnesse, as those whom he is pleased to present *holy, and unblameable, and unreprouable in his sight* : (Col. 1. 22.) as knowing that *he that sanctifieth, and they that are sanctified are all of one.* (Heb. 2. 11.)

SECT. 16.

Christ made our Redemption.

Redemption was the great errand for which the Son of God came down into the world; and the work which he did whiles he was in the world; and that, which (in way of application of it) he shall be ever accomplishing, till he shall deliver up his Mediatory Kingdome into the hands of his Father; in this he begins, in this he finishes the great businesse of our salvation: For those who in this life are enlightned by his wisdom, justified by his merits, sanctified by

his grace, are yet conflicting with manifold temptations, and struggling with varieties of miseries and dangers, till upon their happy death, and glorious resurrection, they shall be fully freed, by their ever-blessed and victorious Redeemer: He therefore, who by vertue of that heavenly union, is made unto us of God, Wisdome, Righteousnesse, Sanctification; is also upon the same ground made unto us our full Redemption. Redemption implies a captivity; We are naturally under the wofull bondage of the Law, of sinne, of miseries, of death: The Law is a cruell exactor; for it requires of us what we cannot now do; and whips us for not doing it; *for the Law worketh wrath, (Rom. 4. 15.) and, as many as are of the works of the Law, are under the curse. (Gal. 3. 10.)* Sinne is a worse tyrant then he, and takes advantage to exercise his cruelty by the Law; *For when we were in the flesh, the motion of sins, which were by the Law,*

Law did work in our members to bring forth fruit unto death, (Rom. 7. 5.) Upon sin necessarily followes misery, the fore-runner of death; and death the upshot of all miseries; By one man sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Rom. 5. 12.) From all these is Christ our Redemption; from the Law; for Christ hath redeemed us from the curse of the Law, being made a curse for us: (Gal. 3. 13.) From sin; for we are dead to sin, but alive unto God through Jesus Christ our Lord; (Rom. 6. 11.) Sin shall not have dominion over you, for ye are not under the Law, but under Grace. (Rom. 6. 14.) From death, and therein from all miseries: O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law: But thanks be to God which giveth us victory through our Lord Jesus Christ. (1 Cor. 15. 55, 56, 57.) Now then let the Law do his

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worst, *we are not under the Law, but under Grace.* (Rom. 6. 14.) The case therefore is altered betwixt the law and us. It is not now a cruell Taskmaster, to beat us to, and for our work; it is our Schoolmaster, to direct, and to whip us unto Christ: It is not a severe Judge, to condemn us; it is a friendly guide to set us the way towards heaven. Let sinne joyn his forces together with the Law, they cannot prevail to our hurt; *For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likenesse of sinfull flesh, condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walke not after the flesh but after the spirit.* (Rom. 8. 3, 4.) Let death joyn his forces with them both, we are yet safe; *For the Law of the spirit of life, hath freed us from the Law of sin, and of death;* (Rom. 8. 2.) What can we therefore fear, what can we suffer, while Christ is made our Redemption? Finally,

Finally, as thus Christ is made unto us Wisdome, Righteousnesse, Sanctification, and Redemption; so what soever else he either is, or hath, or doth, by vertue of this blessed union, becomes ours; he is, our riches, (*Eph.* 1.7.) our strength, (*Psal.* 27.1.28.7.) our glory, (*Eph.* 1.18.) our salvation, (*1 Thes.* 5.9. *Esa.* 12.2.) our all: (*Col.* 3.11.) he is all to us; and all is ours in him.

SECT. 17.

The externall priviledges of this union, a right to the blessings of earth and heaven.

FROM these primary and intrinsecall priviledges therefore, flow all those secondary and externall, where-with we are blessed; and therein a right to all the blessings of God, both of the right hand and of the left, an interest in all the good things both of earth

earth and heaven: Hereupon it is that the glorious Angels of Heaven become our Guardians, keeping us in all our wayes, and working secretly for our good upon all occasions; that all Gods creatures are at our service; that we have a true spirituall title to them; *All things are yours* (saith the Apostle, *1 Cor. 3. 22, 23.*) *and ye are Christs, and Christ Gods.*

But take heed, my son, of mislaying thy claim to what, and in what manner thou ought'st not. There is a civill right, that must regulate our propriety to these earthly things; our spirituall right neither gives us possession of them, nor takes away the right and propriety of others; Every man hath and must have what by the just Laws of purchase, gift, or inheritance is derived to him; otherwise there would follow an infinite confusion in the world; we could neither enjoy nor give our own; and only Will, and Might must be the arbiters of all mens estates;

estates; which how unequall it would be, both reason and experience can sufficiently evince. This right is not for the direption or usurpation of that which civill titles have legally put over to others; there were no theft, no robbery, no oppression in the world, if any mans goods might be every mans: But for the warrantable and comfortable injoying of those earthly commodities in regard of God their originall owner, which are by humane conveyances justly become ours: The earth is the Lords, and the fulnesse of it; in his right what ever parcels do lawfully descend unto us, we may justly possesse, as we have them legally made over to us from the secondary and immediate owners. There is a generation of men who have vainly fancied the founding of Temporall dominion in Grace; and have upon this mistaking outed the true heirs as intruders, and seoffed the just and godly in the possession of wicked.

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wicked inheritors; which whether they be worse Common-wealths-men, or Christians, is to me utterly uncertaine; sure I am they are enemies to both; whiles on the one side, they destroy all civill propriety, and commerce; and on the other, reach the extent of the power of Christianity so far, as to render it injurious, and destructive both to reason and to the Lawes of all well-ordered humanity. Nothing is ours by injury and injustice, all things are so ours, that we may with a good conscience enjoy them as from the hand of a munificent God, when they are rightfully estated upon us by the lawfull convention or bequest of men. In this regard it is that a Christian man is the Lord of the whole Universe; and hath a right to the whole creation of God: how can he challenge lesse? he is a son; and in that an heir; and (according to the high expression of the Holy Ghost) a co-heir with Christ; As therefore we may not be high minded, but fear; so

we may not be too low-hearted in the under-valuing of our condition; In God we are great, how mean soever in our selves: In his right the world is ours, what ever pittance we enjoy in our own; how can we go less when we are one with him who is the possessor of heaven and earth?

It were but a poore comfort to us, if by vertue of this union we could onely lay claim to all earthly things: alas, how vain and transitory are the best of these? perishing under our hand in the very use of them, and in the mean while how unsatisfying in the fruition? All this were nothing, if we had not hereby an interesse in the best of all Gods favours, in the heaven of heavens and the eternity of that glory which is there laid up for his Saints; far above the reach of all humane expressions, or conceits; It was the word of him who is the eternall word of his Father; *Father, I will that they also whom thou hast given me, be with me where I am, that they*

they may behold my glory which thou hast given me ; (Joh. 17. 24.) and not only to be meer spectatours, but even partners of all this celestiaall blisse together with himself; The glory which thou gavest me, I have given them, that they may be one, even as we are one. (Joh. 17. 22.) Oh the transcendent and incomprehensible blessednesse of the beleevers, which even when they enjoy they cannot be able to utter, for measure infinite, for duration eternall ! Oh the inexplicable joy of the full and everlasting accomplishment of the happy union of Christ and the beleeving soule, more fit for thankfull wonder and ravishment of spirit, then for any finite apprehension !

S E C T. 18.

The meanes by which this union is wrought.

NOW that we may look a little further into the means by which this

this union is wrought; Know, my Son, that as there are two persons betwixt whom this union is made, Christ and the beleever; so each of them concurs to the happy effecting of it; Christ, by his spirit diffused through the hearts of all the regenerate, giving life and activity to them: the beleever, laying hold by faith upon Christ so working in him; and these do so react upon each other, that from ther mutuall operation results this gracious union whereof we treat. Here is a spirituall marriage betwixt Christ and the soul: The liking of one part doth not make up the match, but the consent of both. To this purpose Christ gives his Spirit; the soul plights her faith: What interesse have we in Christ but by his Spirit? what interesse hath Christ in us but by our faith?

On the one part; *He hath given us his holy Spirit,* saith the Apostle; (1 Thes. 4. 8.) and in a way of correlation, *we have received not the spirit of the world,*

world, but the Spirit which is of God; (1 Cor. 2. 12.) And this spirit we have so received, as that *he dwels in us;* (Rom. 8. 11. 1 Cor. 5. 2. Gal. 2. 20.) and so dwels in us, as that we are joy-
ned to the Lord; and he that is joy-
ned to the Lord is one spirit.

On the other part, we have accessse by faith into this grace wherein we stand, and rejoyce in hope of the glory of God, so as now *the life that we live in the flesh, we live by the faith of the Son of God; who dwels in our hearts by faith.* (Ephes. 3. 17) O the grace of faith (according to Saint Peters style, 2 Pet. 1. 1.) truly precious; justly recommended to us by Saint Paul (Eph. 6. 16) above all other graces incident into the soul; as that, which if not alone yet chiefly transacts all the main affairs tending to salvation: for faith is the quickning grace, (Gal. 2. 20. Rom. 1. 17.) the directing grace, (2. Cor. 5. 7.) the protecting grace, (Ephes. 6. 16.) the establishing grace, (Rom. 11. 20. 2

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Cor. 1.24) the justifying grace, (*Rom.* 5. 1.) the sanctifying and purifying grace; (*Act.* 15. 9.) faith is the grace that assents to, apprehends, applies, appropriates Christ, (*Heb.* 11. 1) and here-upon the uniting grace, and (which comprehends all) the saving grace. If ever therefore we look for any consolation in Christ, or to have any part in this beatificall union, it must be the main care of our hearts to make sure of a lively faith in the Lord Jesus, to lay fast hold upon him, to clasp him close to us, yea to receive him inwardly into our bosomes; and so to make him ours and our selves his, that we may be joy-ned to him as our head, espoused to him as our husband, incorporated into him as our nourishment, engrafted in him as our stock, and laid upon him as a sure foundation.

SECT. 19.

The union of Christs members with themselves; First, those in heaven.

Hitherto we have treated of this blessed union as in relation to Christ the head; It remains that we now consider of it, as it stands in relation to the members of his mysticall body, one towards another; For as the body is united to the head, so must the members be united to themselves to make the body truly compleat: Thus the holy Ghost by his Apostle: (1 Cor. 12.12.) *As the body is one and hath many members, and all the members of that one body being many, are one body, so is Christ.* From this entire conjunction of the members with each other, arises that happy communion of Saints which we professe both to beleieve and to partake of; This mysticall body of Christ is a large one, extending it selfe both to heaven and earth; there is a re-
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all union betwixt all those farre-spread
limbs; between the Saints in heaven; be-
tween the Saints on earth; between the
Saints in heaven and earth.

We have reason to begin at heaven,
thence is the originall of our union
and blessedness; There was never place
for discord in that region of glory since
the rebellious Angels were cast out
thence; the *spirits of just men made per-
fect* (*Heb. 12.*) must needs agree in a
perfect unity; neither can it be other-
wise, for there is but one will in hea-
ven; one scope of the desires of blessed
souls, which is the glory of their God;
all the whole chore sing one song, and
in that one harmonious tune of Allelu-
jah. We poor parcell-fainted souls here
on earth professe to bend our eyes di-
rectly upon the same holy end, the ho-
nour of our Maker and Redeemer,
but, alas, at our best, we are drawn to
look askint at our own aims of profit,
or pleasure; We professe to sing loud
praises unto God, but it is with many
harsh

harsh and jarring notes; above, there is a perfect accordance in an unanimous glorifying of him that sits upon the throne for ever; *Oh, how ye love the Lord, all ye his Saints,* (*Psal. 31. 23.*) *Oh how joyfull ye are in glory!* (*Psal. 149. 5.*) *The heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the Saints:* (*Psal. 89. 5.*) O what a blessed Commonwealth is that above! *The City of the living God, the heavenly Ierusalem* (ever at unity within it self, *Pf. 122. 3.*) *and there in innumerable company of Angels, and the generall Assembly and Church of the first-borne, which are written in heaven; the spirits of just men made perfect, and (whom they all adore) God the judge of all; and Jesus the Mediator of the New Testament:* (*Heb. 12. 22.*) All these as one, as holy: Those *twenty thousand chariots* of heaven (*Psal. 68. 17.*) move all one way; When those four beasts full of eyes, round about the throne give glory, and honour, and thanks

thanks to him that sits upon the throne, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; then the four and twenty Elders fall down before him, and cast their crownes before the throne; (Rev. 4. 6, 7, 8, 9, 10.) No one wears his crown whiles the rest cast down theirs, all accord in one act of giving glory to the Highest. After the sealing of the Tribes, *A great multitude, which no man could number, of all Nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb cloathed with white robes and palmes in their hands, And cryed with a loud voice, Salvation to our God, which sitteth upon the throne, and unto the Lamb; And all the angells stood about the throne, and about the Elders, and the four beasts, and fell before the throne on their faces and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto God for ever and ever. (Revel. 7. 4, 9, 10,*

9, 10, 11, 12.) Lo, those spirits which here below were habited with severall bodies, different in shapes, statures, ages, complexions, are now above as one spirit rather distinguished, then divided; all united in one perpetuall adoration and fruition of the God of spirits; and mutuall happy in God, in themselves, in each other,

S E C T. 20.

The union of Christs members upon earth: First, in matter of judgment.

OUr copy is set us above; we labour to take it out here on earth; What do we but dayly pray that the blessed union of souls, which is eminent in that empyreal! heaven, may be exemplified by us in this region of mortality? For, having through Christ an access by one spirit unto God the Father, being no more strangers and forainers, but fellow-Citizens with the Saints,

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and of the household of God, (Eph. 2. 18, 19.) we cease not to pray, *Thy will be done in earth as it is in heaven:* (Mat. 6. 10.) Yea, O Saviour, thou who canst not but be heard, hast prayed to thy Father for the accomplishment of this union; *That they may be one even as we are one; I in them, and thou in me; that they may be perfect in one.* (Joh. 17. 22, 23.) What then is this union of the members of Christ here on earth, but a spirituall onenesse arising from an happy conspiracy of their thoughts and affections? For whereas there are two main principles of all humane actions and dispositions, the brain & the heart, the conjuncture of these two cannot but produce a perfect union; from the one our thoughts take their rise; our affections from the other; in both, the soul puts it self forth upon all matter of accord, or difference. The union of thoughts is, when we minde the same things, when we agree in the same truths

truths: This is the charge which the Apostle of the *Gentiles* layes upon his *Corinthians*, (1 *Cor.* 1. 10.) and in their persons, upon all Christians; *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speake the same thing; and that there be no divisions among you; but that ye be perfectly joyned together in the same minde and in the same judgement:* And this is no other then that one faith, (*Eph.* 4. 5.) which makes up the one Church of Christ upon earth; One, both in respect of times and places. Of times so as the Fathers of the first world, and the patriarchs of the next, and all Gods people in their ages, that lookt (together with them) for the redemption of *Israel*; are united with us Christians of the last dayes in the same beleefe, and make up one entire body of Christs Catholick Church: (*Luk.* 2. 23.) Of places; so as all those that truly professe the name of Christ (though scattered into the farthest remote regions of the earth)

earth) even those that walk with their feet opposite to ours, yet meet with us in the same center of Christian faith, and make up one household of God.

Not that we can hope it possible that all Christians should agree in all truths; whiles we are here, our minds cannot but be more unlike to each others, then our faces: yea, it is a rare thing for a man to hold constant to his own apprehensions. Lord God! what a world doe wee meet with of those, who mis-call themselves severall Religions, indeed several professions of one and the same Christianity? *Melchites, Georgians, Maronites, Jacobites, Armenians, Abyssines, Cophti, Nestorians, Russians, Mengrellians;* and the rest that fill up the large Map of Christianography; all which as whiles they hold the head Christ, they cannot be denyed the priviledge of his members; so being such, they are, or should be indissolubly joyned together in the unity of spirit, and maintenance of the faith which

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was once delivered unto the Saints. (*Jude. 3.*) It is not the variety of by-opinions that should or can exclude them from having their part in that one Catholick Church, and their just claim to the communion of Saints: whiles they hold the solid and precious foundation, it is not the hay, or stubble, (*1 Cor. 3. 12.*) which they lay upon it, that can set them off from God, or his Church: But in the mean time, it must be granted, that they have much to answer for to the God of peace and unity, who are so much addicted to their own conceits, and so indulgent to their own interest, as to raise and maintain new Doctrines, and to set up new Sects in the Church of Christ, varying from the common and received truths; labouring to draw Disciples after them to the great distraction of souls, and scandal of Christianity: With which sort of disturbers, I must needs say, this age into which we are fallen, hath been, and is above all that have gone before

us most miserably pestered: what good soul can be other then confounded to hear of, and see more then an hundred and fourscore new (and some of them dangerous and blasphemous) opinions broached, and defended in one (once famous and unanimous) Church of Christ? Who can say other, upon the view of these wilde thoughts, then *Gerson* said long since, that the world now grown old, is full of doting fancies; if not rather that the world now near his end, raves, and talks nothing but fancies, and frenzies? how arbitrary soever these self-willed fanaticks may think it, to take to themselves this liberty of thinking what they list, and venting what they think, the blessed Apostle hath long since branded them with an heavy sentence; (*Rom. 16. 17.*) *Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which you have learned, and avoide them; For they that are such serve not our Lord Jesus Christ, but*

their own belly; and by good words, and by faire speeches dece.ve the hearts of the simple.

But notwithstanding all this hideous variety of vain and heterodoxall conceptions; he who is the truth of God, and the Bridegroom of his Spouse the Church, hath said, (*Cant. 6. 9.*) *My Dove, my undefiled is one.* One, in the main, essentiall fundamentall verities necessary to salvation; though differing in divers mis-raised Corollaries, in consequent inferences, unnecessary additions, feigned traditions, unwarrantable practises: the body is one, though the garments differ; yea, rather (for most of these) the garment is one, but differs in the dressing; handsomely and comly set out by one, disguised by another; Neither is it, nor ever shall be in the power of all the fiends of hell, the professed make-bates of the world, to make Gods Church other then one; which were indeed utterly to extinguish, and reduce it to
nothing,

nothing: for the unity, and entity of the Church, can no more be divided then it self. It were no lesse then blasphemy to fasten upon the chaste and most holy husband of the Church any other then one Spouse; In the Institution of Marriage *did he not make one?* yet had he the residue of the spirit; and wherefore one? that he might seek a godly seed: (*Mal. 2. 15.*) That which he ordained for us, shall not the holy God much more observe in his own heavenly match with his Church? Here is then *one Lord, one Faith, one Baptisme*; One Baptisme, by which we enter into the Church, one Faith, which we professe in the Church, and one Lord whom we serve, and who is the head, and husband of the Church.

S E C T. 21.

The union of Christians in matter of affection.

HOW much therefore doth it concerne us, that we who are united in one common beleef, should be much more united in affection; *that where there is one way, there should be much more one heart?* (*Jer. 32. 39.*) This is so justly supposed, that the Prophet (*Amos 3. 3.*) questions, *Can two walk together, except they be agreed?* if we walk together in our judgements, we cannot but accord in our wils: This was the praise of the Primitive christians, and the pattern of their successors; *The multitude of them that beleevved were of one heart, and of one soul;* (*Act. 4. 32.*) Yea, this is the Livery which our Lord and Saviour made choice of, whereby his meniall servants should be known and distinguished; *By this shall all men know that ye be my Disciples, if*

ye have love to one another: (Joh. 13. 35.) In vain shall any man pretend to a Discipleship, if he do not make it good by his love to all the family of Christ. The whole Church is the spirituall Temple of God; every beleever is a living stone laid in those sacred walls; what is our Christian love but the mortar or cement whereby these stones are fast joyned together, to make up this heavenly building: without which that precious fabrick could not hold long together, but would be subject to dis-joynting by those violent tempests of opposition, wherewith it is commonly beaten upon: There is no place for any loose stone in Gods edifice; the whole Church is one entire body, all the lims must be held together by the ligaments of Christian love; if any one will be severed, and affect to subsist of it self, it hath lost his place in the body; Thus the Apostle, (*Eph. 4. 15, 16.*) *That we being sincere in love may grow up into him in all things, which*

is the head, even Christ; from whom the whole body fitly joyned together, and compacted by that which every joynt supplyeth, according to the effectuall working in the measure of every part, maketh increase of the body, unto the edifying of it selfe in love.

But in case there happen to be differences in opinion, concerning points not essentiall, not necessary to salvation, this diversity may not breed an alienation of affection. That charity which can cover a multitude of sins, may much more cover many small dissensions of judgement: We cannot hope to be all, and at all times equally enlightned; at how many and great weakneses of judgement did it please our mercifull Saviour to connive in his domestick Disciples? They that had so long sate at the sacred feet of him that spake as never man spake, were yet to seek of those Scriptures, which had so clearly foretold his resurrection; (*Joh. 20. 9.*) and after that

that were at a fault for the manner of his kingdome; (*Acts. 1. 6.*) yet he that breaks not the bruised reed, nor quenches the smoaking flaxe, fall's not harshly upon them for so foul an error, and ignorance, but entertains them with all loving respect, not as followers only, but as friends: (*Joh. 15. 15.*) And his great Apostle, after he had spent himself in his unweariable endeavours upon Gods Church; and had sown the seeds of wholesome, and saving doctrine every where, what rank and noysome weeds of erroneous opinions rose up under his hand, in the Churches of *Corinth*, *Galatia*, *Ephesus*, *Colosse*, *Philippi*, and *Thessalonica*: These he labours to root out, with much zeal, with no bitternesse; so opposing the errors, as not alienating his affection from the Churches; These, these must be our precedents, pursuing that charge of the prime apostle, (*1 Pet. 3. 8.*) *Finally, be ye all of one mind, having compassion one of another, love as*

brethren, be pitifull, be courteous : and that passionate and adjuring obtestation of the Apostle (*Phil. 2. 1, 2.*) of the Gentiles; *If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one minde.*

This is it that gives beauty, strength, glory to the Church of God upon earth; and brings it nearest to the resemblance of that triumphant part above, where there is all perfection of love and concord; in imitation whereof the Psalmist sweetly; *Behold, how good and joyfull a thing it is brethren to dwell together in unity!* (*Psal. 133. 1.*)

SECT. 22.

A complaint of divisions, and, notwithstanding them, an assertion of unity.

SO much the more justly lamentable it is to see the manifold and grevous
distracti-

distractions of the Church of Christ, both in judgement and affection. Woe is me, into how many thousand pieces is the seamlesse coat of our Saviour rent? Yea, into what numberlesse atomes is the precious body of Christ torn and minced? There are more Religions, then Nations upon earth; and in each Religion, as many different conceits, as men. If Saint *Paul*, when his *Corinthians* did but say, *I am of Paul, I am of Apollo, I am of Cephas*, could ask, *Is Christ divided?* (1 Cor. 1. 12, 13.) when there was only an emulatory magnifying of their own teachers, (though agreeing and orthodox) what (think we) would he now say, if he saw hundred of Sect-masters and Heresiarchs (some of them opposite to other, all to the Truth) applauded by their credulous and divided followers: all of them claiming Christ for theirs, and denying him to their gainsayers; would he not ask, *Is Christ multiplied? Is Christ sub-divided? Is Christ shred*
 into.

into infinites? O God! what is become of Christianity? How do evill spirits and men labour to destroy that Creed which we have always constantly professed? For, if we set up more Christs, where is that one? and if we give way to these infinite distractions, where is the communion of Saints? But be not too much dismayd, my son; notwithstanding all these cold disheartnings, take courage to thy self: He that is truth it self hath said, *The Gates of hell shall not prevail against his church* (Mat. 16. 18.) In spight of all Devils, there shall be Saints, and those are, and shall be as the scales of the *Leviathan*, whose strong pieces of shields are his pride, shut up together as with a close seal; one is so near to another, that no air can come betwixt them; They are joyned one to another, they stick together, that they cannot be sundred: (Job. 41. 15, 16, 17.) In all the main principles of Religion, there is an universall and unanimous consent of all Christians, and these are they

they that constitute a Church: Those that agree in these, Christ is pleased to admit (for matter of doctrine) as members of that body whereof he is the head: and if they admit not of each other as such, the fault is in the uncharitableness of the refusers, no lesse then in the error of the refused: And if any vain and loose straglers will needs sever themselves, and wilfully choose to go wayes of their own; let them know that the union of Christs Church shall consist entire without them; this great Ocean will be one collection of waters, when these drops are lost in the dust: In the mean time it highly concerns all that wish well to the sacred name of Christ, *to labour to keep the unity of the spirit in the bond of peace; (Eph. 4. 3.)* and to renew and continue the prayer of the Apostle for all the professors of Christianity; *Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus; That ye may with one*
minde,

minde, and one mouth glorifie God, even the Father of our Lord Jesus Christ (Rom. 15. 5, 6.)

S E C T. 23.

The necessary effects and fruits of this union of Christian hearts.

FAr be it from us to think this union of the hearts of Gods Saints upon earth can be idle and ineffectuall; but where ever it is, it puts forth it self in a like affectednesse of disposition, into an improvement of gifts into a communication of outward blessings, to the benefit of that happy consociation.

We cannot be single in our affections, if we be lims of a Christian community; What member of the body can complain, so as the rest shall not feel it? Even the head and heart are in pain, when a joynt of the least toe suffers; no Christian can be afflicted alone;

alone; It is not Saint Pauls case only; *Who is weak, and I am not weak? who is offended, and I burn not?* (2 Cor. 11. 29.) Our shoulders are not our own, we must beare one anothers burdens: (Gal. 6. 2.) There is a better kinde of spirituall good fellowship in all the Saints of God: They hate a propriety of passions, *Rejoyce with them that rejoyce, and weep with them that weep.* (Rom. 12. 15.) Their affections are not more communicative then their gifts and graces; those, as they are bestowed with an intuition of the comon good, so they are improvided; Wherefore hath this man quicknesse of wit, that man depth of judgement; this, heat of zeal, that, power of elocution; this, skill, that, experience; this, authority, that, strength; but that all should be laid together for the raising of the common stocke? How rich therefore is every Christian soul, that is not only furnished with its own graces, but hath a speciall interest in all the excellent gifts

gifts of all the most eminent servants of God through the whole world? Surely he cannot be poor, whiles there is any spirituall wealth in the Church of God upon earth.

Neither are or can these gifts be in the danger of concealment; they are still put forth for the publick advantage: As therefore no true Christian is his own man; so he freely layes out himself, by example, by admonition, by exhortation, by consolation, by prayer, for the universall benefit of all his fellow members; By example which is not a little winning and prevalent; *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven;* saith our Saviour in his Sermon upon the Mount; (*Mat. 5. 16.*) and his great Apostle seconds his charge to his *Philippians*; (*Phil. 2. 15, 16.*) *That ye may be blamelesse and harmelesse, the Sons of God without rebuke in the midst of a crooked, and perverse nation, among whom*

whom ye shine as lights in the world, holding forth the word of life ; Lo, the world sits in darknesse, and either stirs not or moves with danger ; good example is a light to their feet, which directs them to walk in the wayes of God, without erring, without stumbling : so as the good mans actions are so many copies for novices to take out ; no lesse instructive then the wisest mens precepts. By admonition, the sinner is in danger of drowning ; Seasonable admonition is an hand reacht out, that layes hold on him now sinking, and drawes him up to the shore. The sinner is already in the fire, seasonable admonition snatches him out from the everlasting burnings, (*Jude. v. 23.*) The charitable Christian may not forbear this (oft times thanklesse, but) alwayes necessary and profitable duty : *Thou shalt not hate thy brother in thy heart ; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. (Lev. 19. 17.)*

By

By exhortation; The fire of Gods Spirit within us, is subject to many damps, and dangers of quenching; seasonable exhortation blowes it up, and quickens those sparkes of good motions to a perfect flame; Even the best of us lies open to a certain deadnesse and obdurenesse of heart, seasonable exhortation shakes off this perill, and keeps the heart in an holy tendernesse; and whether awfull, or chearfull disposition; *Exhort one another dayly, whiles it is called, to day; lest any of you be hardened through the deceitfulness of sin. (Heb. 3. 13.)*

By consolation; We are all naturally subject to droop under the pressure of afflictions; seasonable comforts lift, and stay us up: It is a sad complaint that the Church makes in the *Lamentations*; (*Lament. 1. 21.*) *They have heard that I sigh; there is none to comfort me;* and David, (*Psal. 69. 20.*) sets the same mournfull ditty upon his *Shonanim*; *Reproach hath broken my heart,*
and

and I am full of heavinesse; and I looked for some to take pity, and there was none, and for comforters, but I found none. Wherefore hath God given to men the tongue of the learned, but that they might know to speake a word in season to him that is weary? (Esa. 50. 3.) That they may strengthen the weak hands, and confirm the feeble knees; and say to them that are of a fearfull heart, Be strong, fear not. (Esa. 35. 3.) The charge that our Saviour gives to Peter, (Luk. 22. 32.) holds universally; Thou when thou art converted, strengthen thy brethren.

By prayer: so as each member of Christs Church sues for all; neither can any one be shut out from partaking the benefit of the devotions of all Gods Saints upon earth: There is a certain spirituall traffique of piety betwixt all Gods children, wherein they exchange prayers with each other; not regarding number, so much as weight: Am I weak in spirit, and faint in my suppli-

supplications? I have no lesse share in the most fervent prayers of the holiest suppliants, then in my own; All the vigour that is in the most ardent hearts supplies my defects; whiles there is life in their faithfull devotions, I cannot goe away unblest.

Lastly, where there is a communion of inward graces, and spirituall services, there must needs be much more a communication of outward, and temporall good things as just occasion requireth; Away with those dotages of *Platonick*, or *Anabaptisticall* communities; Let proprieties be, as they ought, constantly fixed where the lawes, and civill right have placed them; But let the use of these outward blessings be managed, and commanded by the necessities of our brethren; *Withhold not thy goods from the owners thereof, when it is in the power of thy hand to do it: Say not unto thy neighbour, Go, and come again to morrow, and I will give it, when thou hast it by thee,*

Prov.

(Prov. 3. 27, 28.) These temporall things were given us not to engrosse, and hoard up superfluously, but to distribute and dispense; *As we therefore have opportunity, let us do good unto all men, especially them who are of the household of faith.* (Gal. 6. 10.)

Such then is the union of Gods children here on earth, both in matter of judgement, and affection; and the beneficiall improvement of that affection, whether in spirituall gifts, or good offices, or communicating of our earthly substance; where the heart is one, none of these can be wanting, and where they all are, there is an happy communion of Saints.

SECT. 24.

The union of the Saints on earth with those in heaven.

AS there is a perfect union betwixt the glorious Saints in heaven

ven; and a union (though imperfect) betwixt the Saints on earth: So there is an union partly perfect, and partly imperfect, between the Saints in heaven, and the Saints below upon earth: perfect in respect of those glorified Saints above; imperfect, in respect of the weak returns we are able to make to them again. Let no man think that because those blessed souls are out of sight far distant in another world, and we are here toying in a vale of teares, we have therefore lost all mutuall regard to each other: no, there is still, and ever will be a secret, but unfailing correspondence between heaven and earth. The present happinesse of those heavenly Citizens cannot have abated ought of their knowledge, and charity, but must needs have raised them to an higher pitch of both: They therefore, who are now glorious comprehensors, cannot but in a generality, retain the notice of the sad condition of us poor travellers here below, panting towards

our

our rest together with them, and in common, wish for the happy consummation of this our weary pilgrimage, in the fruition of their glory; That they have any perspective whereby they can see down into our particular wants, is that which we finde no ground to beleewe: it is enough that they have an universal apprehension of the estate of Christs warfaring Church upon the face of the earth; (*Rev. 6. 10.*) & fellow-members of the same mysticall body, long for a perfect glorification of the whole.

As for us wretched pilgrims, that are yet left here below to tug with many difficulties, we cannot forget that better half of us that is now triumphing in glory; O ye blessed Saints above, we honour your memories so far as we ought; we do with praise recount your vertues, we magnifie your victories, we blesse God for your happy exemption from the misery of this world, and for your estating in that blessed
immorta-

immortality; We imitate your holy examples, we long and pray for an happy consociation with you; we dare not raise Temples, dedicate Altars, direct prayers to you; we dare not finally, offer any thing to you which you are unwilling to receive, nor put any thing upon you, which you would disclaim as prejudiciall to your Creator, and Redeemer. It is abundant comfort to us, that some part of us is in the fruition of that glory; whereto we (the other poor labouring part) desire, and strive to aspire: that our head and shoulders are above water, whiles the other limbs are yet wading through the stream.

S E C T. 25.

A recapitulation and sum of the whole Treatise.

TO winde up all; my sonne if ever
 thou look for sound comfort on
 earth,

earth, and salvation in heaven; unglue thy self from the world and the vanities of it; put thy self upon thy Lo d & Saviour Jesus Christ; Leave not till thou findest thy self firmly united to him; so as thou art become a limb of that body whereof he is head, a Spouse of that husband, a branch of that stem, a stone laid upon that foundation; look therefore for any blessing out of him; and in, and by, and from him look for all blessings; Let him be thy life, and wish not to live longer then thou art quickned by him; finde him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory: Apply unto thy selfe all that thy Saviour is or hath done;

Wouldst thou have the graces of Gods Spirit? fetch them from his anointing; Wouldst thou have power against spirituall enemies? fetch it from his Sovereignty; Wouldst thou have redemption? fetch it from his passion;

*Hier. Z rich.
loc. cit. 8. d.
Symbolo A-
post.*

F

Wouldst

Wouldst thou have absolution? fetch it from his perfect innocence; Freedom from the curse? fetch it from his cross? Satisfaction? fetch it from his sacrifice; Cleansing from sin? fetch it from his blood; Mortification? fetch it from his grave; Newnesse of life? fetch it from his resurrection; Right to heaven? fetch it from his purchase; Audience in all thy suits? fetch it from his intercession; Wouldst thou have salvation? fetch it from his session at the right hand of Majesty: Wouldst thou have all? fetch it from him who is *one Lord, one God and Father of all, who is above all, through all, and in all* (Eph. 4. 5, 6.) And as thy faith shall thus interest thee in Christ thy head: so let thy charity unite thee to his body the Church, both in earth, and heaven; hold ever an inviolable communion with that holy and blessed fraternity. Sever not thy self from it either in judgement or affection; Make account there is not one of Gods Saints upon earth, but
hath

hath a propriety in thee : and thou mayst challenge the same in each of them : so as thou canst not but be sensible of their passions : and be freely communicative of all thy graces, and all serviceable offices, by example, admonition, exhortation, consolation, prayer, beneficence, for the good of that sacred community.

And when thou raisest up thine eyes to heaven, think of that glorious society of blessed Saints, who are gone before thee, and are now there triumphing, and reigning in eternall and incomprehensible glory; bless God for them, and wish thy selfe with them, tread in their holy steps, and be ambitious of that crown of glory and immortality which thou seest shining on their heads.

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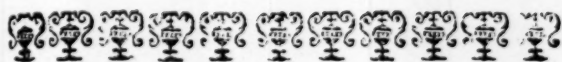
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AN
HOLY
RAPTURE:
OR, A
PATHETICALL
MEDITATION
OF THE
LOVE
OF
CHRIST.

By *J. H. B. N.*

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AN
HOLY RAPTURE:

OR

*A Patheticall Meditation of the love
of CHRIST.*

SECT. I.

*The love of Christ how passing know-
ledge; how free; of us before we were.*

WHat is it, O blessed Apostle,
what is it, for which thou dost
so earnestly bow thy knees (in
the behalf of thine *Ephesians*) unto the
Father of our Lord Jesus Christ? Even
this, that they may know the love of
Christ, which passeth know'edge.
(*Eph. 3. 14. 19.*) Give me leave first

F 4

to

to wonder at thy suit; and then, much more, at what thou suest for: Were thine affections raised so high to shine *Ephesians*, that thou shouldst crave for them impossible favours? Did thy love so far over-shoot thy reason, as to pray they might attain to the knowledge of that which cannot be known? It is the love of Christ which thou wishest they may know, and it is that love which thou sayest is past all knowledge; what shall we say to this? Is it for that there may be holy ambitions of those heights of grace, which we can never hope actually to attain? Or is it, rather, that thou supposest, and prayest they may reach to the knowledge of that love, the measure whereof they could never aspire to know: Surely, so it is, O blessed Jesu; that thou hast loved us, we know; but, how much thou hast loved us, is past the comprehension of Angels: Those glorious spirits, as they desire to look into the deep mystery of our redemption, so they wonder to behold

hold that divine love whereby it is wrought, but they can no more reach to the bottom of it, then they can affect to be infinite. For surely, no lesse then an endless line can serve to fathom a bottomelesse depth: Such O Saviour, is the abyss of thy love to miserable man: Alas, what do we poore, wretched dust of the earth go about to measure it by the spans, and inches of our shallow thoughts? Far, far, be such presumption from us; Onely admit us, O blessed Lord, to look at, to admire, and adore that which we give up for incomprehensible; What shall we then say to this love, Oh dear Jesu, both as thine, and as cast upon us? All earth'ly love supposeth some kind of equality, (or proportion at least) betwixt the person that loves, and is loved; Here is none at all; so as (which is past wonder) extreames meet without a mean: For, lo, thou, who art the eternall and absolute Being, God blessed for ever, lovedst me that had no being at all;

thou lovedst me both when I was not,
and could never have been, but by
thee: It was from thy love that I had
any being at all: much more that when
thou hadst given me a being, thou
shouldst follow me with succeeding
mercies? who but thou (who art infi-
nite in goodnesse) would love that
which is not? Our poor sensuall love
is drawn from us by the sight of a face,
or a picture; neither is ever raised but
upon some pleasing motive: thou
wouldst make that which thou wouldst
love, and wouldst love that which thou
hadst made; O God, was there ever
love so free, so gracious, as this of thine?
who can be capable to love us but men
or Angels? Men love us, because they
see something in us which they thinke
amiable; Angels love us, because thou
dost so: But why dost thou (O blessed
Lord) love us, but because thou would-
est? There can be no cause of thy will,
which is the cause of all things; Even,
so Lord, since this love did rise only
from

from thee, let the praise and glory of
it rest onely in thee.

S E C T. 2.

*How free; of us that had made our
selves vile and miserable.*

YET more, Lord we had lost our
selves before we were, and ha-
ving forfeited what we should be, had
made our selves perfectly miserable;
even when we were worse then no-
thing, thou wouldst love us; was there
ever any eye enamoured of deformi-
ty? Can there be any bodily deformi-
ty comparable to that of sin; yet, Lord,
when sin had made us abominably
loathsome, didst thou cast thy love up-
on us: A little scurfe of leprosie, or
some few nasty spots of morphew, or,
but, some unsavory sent sets us off, and
turnes our love into detestation.

But for thee, (O God) when we
were become as foul, and ug'ly as sin
could.

could make us, even then was thy love inflamed towards us; Even when we were weltring in our blood, thou saidst, Live, and washedst, and anointedst us, and cloathedst us with a brodered work, and deckedst us with ornaments, and graciously espousedst us to thy self, and receivedst us into thine own bosome: Lord, what is man that thou art thus mindfull of him, and the son of man that thou thus visitest him? oh what are we in comparison of thine once-glorious Angels? They sinned and fell, never to be recovered; never to be loosed from those everlasting chains, wherein they are reserved to the judgement of the great day: Whence is it then, O Saviour, whence is it that thou hast shut up thy mercy from those thy more excellent creatures, & hast extended it to us, vile sinful dust? whence? but that thou wouldst love man, because thou wouldst? Alas, it is discouragement enough to our feeble friendship, that he to whom we

wisht

wisht well, is miserable: Our love doth gladly attend upon, and enjoy his prosperity; but when his estate is utterly sunk, and his person exposed to contempt and ignominy, yea, to torture and death; who is there that will then put forth himself to own a forlorn, and perishing friend? but for thee, O blessed Jesu, so ardent was thy love to us, that it was not in the power of our extream misery to abate it; yea so, as that the deplorednesse of our condition did but heighten that holy flame; What speak I of shame or sufferings? Hell it selfe could not keep thee off from us; Even from that pit of eternall perdition didst thou fetch our condemned souls, and hast contrarily vouchsafed to put us into a state of everlasting blessednesse.

S E C T. 3.

How yet free; of us that were professed enemies.

THe common disposition of men pretends to a kinde of justice in giving men their own; so as they will repay love for love; and thinke they may for hatred return enmity: nature it self then teacheth us to love our friends, it is onely grace that can love an enemy: But, as of injuries, so of enmities thereupon grounded, there are certain degrees; some are slight and triviall, some main and capitall; If a man do but scratch my face, or give some light dash to my fame, it is no great Mastery upon submission to receive such an offender to favour; but if he have endeavoured to ruine my estate, to wound my reputation, to cut my throat, not onely to pardon this man, but to hug him in my arms, to lodge him in my bosome as my entire friend

friend, this would be no other then an high improvement of my charity. O Lord Jesu, what was I but the worst of enemies, when thou vouchsafedst to embrace me with thy loving mercy; how had I shamefully rebelled against thee, and yeelded up all my members as instruments of unrighteousnesse unto sin? how had I crucified thee the Lord of life? how had I done little other then trod under foot the blessed Son of God, and counted the blood of the Covenant an unholy thing? how had I in some sort done despight unto the spirit of grace? yet even then, in despight of all my most odious unworthinesse, didst thou spread abroad thine arms to receive me, yea, thou openedst thine heart to let me in: O love passing not knowledge only, but wonder also! O mercy, not incident into any thing lesse then infinite; nor, by any thing less, comprehensible.

S E C T. 4.

*The wonderfull effects of the love of
Christ: His Incarnation.*

BUt, oh dear Lord, when from the
Object of thy mercy, I cast mine
eyes upon the effects and improve-
ment of thy divine favours; and see
what thy love hath drawn from thee
towards the sons of men, how am I
lost in a just amazement? It is that
which fetcht thee down from the glory
of the highest heavens, from the bo-
some of thine eternall Father to this
lower world, the region of sorrow and
death: It is that which (to the wonder
of Angels) cloathed thee with this
flesh of ours, and brought thee (who
thoughtst it no robbery to be equal with
God) to an estate lower then thine own
creatures. Oh mercy transcending the
admiration of all the glorious spirits of
heaven, that God would be incarnate!
Surely, that all those celestiaall powers
should

should be redacted to either worms, or nothing; that all this goodly frame of creation should run back into its first confusion, or be reduced to one single atome; it is not so high a wonder, as for God to become man; those changes (though the highest nature is capable of) are yet but of things finite; this is of an infinite subject, with which the most excellent of finite things can hold no proportion; Oh the great mystery of godlineffe; God manifested in the flesh, and seen of angels! Those heavenly spirits had ever since they were made, seen his most glorious Deity, and adored him as their omnipotent Creator; but to see that God of spirits invested with flesh, was such a wonder, as had been enough (if their nature could have been capable of it) to have astonished even glory it self; And whether to see him that was their God so humbled below themselves, or to see humanity thus advanced above themselves, were the greater

er

er wonder to them, they only know :
It was your foolish misprision, O ye
ignorant *Lysrians*, that you took the
servants for the Master; here only is it
verified (which you supposed) that
God is come down to us in the like-
nesse of man; and as man conversed
with men: what a disparagement do
we think it was for the great Monarch
of *Babylon*, for seven yeares together,
as a beast to converse with the beasts
of the field? Yet alas, beasts and men
are fellow creatures; made of one earth
drawing in the same ayre, returning
(for their bodily part) to the same dust;
symbolizing in many qualities; and in
some, mutually transcending each o-
thers: so as here may seem to be some
terms of a tolerable proportion; sith
many men are in disposition too like
unto beasts, and some beasts are in out-
ward shape somewhat like unto men:
but for him that was, and is, God bless-
ed for ever, eternall, infinite, incompre-
hensible, to put on flesh, and become a
man

man amongst men, was to stoop below all possible disparities that heaven and earth can afford; Oh Saviour, the lower thine abasement was for us, the higher was the pitch of thy divine love to us.

S E C T. 5.

His love in his sufferings.

YET in this our humane condition there are degrees; One rules and glitters in all earthly glory; another sits despised in the dust; one passes the time of his life in much jolity and pleasure; another wears out his dayes in sorrow and discontentment; Blessed Jesu, since thou wouldst be a man, why wouldst thou not be the King of men? since thou wouldst come down to our earth, why wouldst thou not enjoy the best entertainment that the earth could yeeld thee? Yea, since thou who art the eternall Son of God, wouldst be the son of man, why didst thou

thou not appear in a state like to the King of heaven, attended with the glorious retinue of blessed Angels? O yet greater wonder of mercies; The same infinite love that brought thee down to the form of man, would also bring thee down, being man, to the form of a servant. So didst thou love man, that thou wouldst take part with him of his misery, that he might take part with thee of thy blessednesse: thou wouldst be poor to enrich us, thou wouldst be burdened for our ease, tempted for our victory, despised for our glory.

With what lesse then ravishment of spirit can I behold thee, who wert from everlasting cloathed with glory and Majesty, wrapped in wrags: thee, who fillest heaven and earth with the majesty of thy glory, cradled in a manger; thee, who art the God of power, fleeing in thy mothers arms from the rage of a weak man; thee, who art the God of *Israel*, driven to be nursed out of the bosome of thy Church; thee, who

who madeſt the heaven of heavens,
buſily working in the homely trade of
a foſter father; thee who commandedſt
the Devils to their chains, transported
and tempted by that foul ſpirit; thee,
who art God all-ſufficient, expoſed to
hunger,thiſt, wearineſſe,danger, con-
tempt, poverty, revilings, ſcourgings,
perſecution; thee, who art the juſt
Judge of all the world, accused and
condemned; thee, who art the Lord of
life, dying upon the tree of ſhame and
curſe; thee, who art the eternall Son of
God, ſtrugling with thy Fathers
wrath; thee, who hadſt ſaid, I and my
Father are one, ſweating drops of
bloud in thine agony, and crying out
on the Croſſe, My God, my God, why
haſt thou forſaken me? thee, who haſt
the keyes of hell, and of death, lying
ſealed up in another mans grave: Oh
Saviour, whither hath thy love to
mankinde carryed thee? what ſighs,
and groans, and tears and bloud, haſt
thou ſpent upon us wretched men? how
dear

dear a price hast thou paid for our ransom? What raptures of spirit can be sufficient for the admiration of thy so infinite mercy? Be thou swallowed up, O my soule, in this depth of divine love; and hate to spend thy thoughts any more upon the base objects of this wretched world, when thou hast such a Saviour to take them up.

S E C T. 6.

His love in preparing heaven for us.

BUt O blessed Jesu, if from what thou hast suffered for me, I shall cast mine eyes upon what thou hast done for my soule, how is my heart divided betwixt the wonders of both; and may as soon tell how great either of them is, as whether of them is the greatest. It is in thee that I was elected from all eternity; and ordained to a glorious inheritance before there was a world: we are wont (O God) to mar-
vell

vell at, and blesse thy provident beneficence to the first man, that before thou wouldst bring him forth into the world, thou wert pleased to furnish such a world for him, so goodly an house over his head, so pleasant a Paradise under his feet, such variety of creatures round about him for his subjection, & attendance; But how should I magnifie thy mercy, who before that man, or that world had any being, hast so far loved me as to pre-ordain me to a place of blessednesse in that heaven which should be, and to make me a co-heir with my Christ of thy glory: And oh, what an heaven is this that thou hast laid out for me; how resplendent, how transcendently glorious? even that lower Paradise which thou providedst for the harbour of innocence and holinesse, was full of admirable beauty, pleasure, magnificence, but if it be compared with this Paradise above, which thou hast prepared for the everlasting entertainment of restored souls, how

how mean and beggerly it was? Oh match too unequall, of the best peece of earth, with the highest state of the heaven of heavens. In the earthly Paradise I finde thine Angels, the Cherubim; but it was to keep man off from that Garden of Delight, and from the tree of life in the midst of it; but in this heavenly one I finde millions of thy Cherubim, and Seraphim rejoycing at mans blessednesse, and welcomming the glorified souls to their heaven: There I finde but the shadow of that, whereof the substance is here; There we were so possessed of life, that yet we might forfeit it; here is life without all possibility of death: Temptation could finde access thither, here is nothing but a free and compleat fruition of blessednesse: There were delights fit for earthly bodies; here is glory more then can be enjoyed of blessed souls: That was watered with four streams, muddy, and impetuous; in this is the pure river of the water

water of life, clear as Cryſtall, proceeding out of the throne of God, and of the Lamb : There I finde thee onely walking in the cool of the day ; here manifeſting thy Maieſty continually : There I ſee onely a moſt pleaſant Orchard, ſet with all manner of varieties of flouriſhing and fruitfull plants; here I finde alſo the City of God infinitely rich, and magnificent; the building of the wall of it, of Jasper; and the City it ſelf pure gold, like unto clear glaſſe; and the foundations of the wall garniſhed with all manner of precious ſtones: All that I can here attain to ſee, is the pavement of thy celeftiall habitation: and, Lord, how glorious it is; how beſpangled with glittering ſtars; for number, for magnitude equally admirable? What is the leaſt of them, but a world of light? and what are all of them, but a confluence of ſo many thouſand worlds of beauty and brightneſſe met in one firmament? And if this floor of thine heavenly Palace be

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thus

thus richly set forth, oh, how infinite glory and magnificence must there needs be within? Thy chosen Vessell, that had the priviledge to be caught up thither, and to see that divine state (whether with bodily, or mentall eyes) can expresse it no otherwise, then that it cannot possibly be expressed: No, Lord, it were not infinite if it could be uttered; Thoughts go beyond words; yet even these come far short also; He that saw it, sayes; Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

S E C T. 7.

His love in our redemption from death and hell.

Y^{b.} Et is thy love, O Saviour, so much more to be magnified of me, in this purchased glory; when I cast down mine eyes, and look into
that

that horrible gulf of torment, and eternall death, whence thou hast rescued my poor soul: Even out of the greatest contentment which this world is capable to afford unto mankind, to be preferred to the joyes of heaven, is an unconceivable advantage; but from the depth of misery to be raised up unto the highest pitch of felicity, addes so much more to the blessing, as the evil from which we are delivered is more intolerable: Oh blessed Jesu, what an hell is this out of which thou hast freed me? what dreadfull horror is here? what darknesse? what confusion? what anguish of souls that would, and cannot die? what howling, and yelling, and shrieking, and gnashing? what everlasting burnings? what never flaking tortures? what mercilesse fury of unweariable tormentors? what utter despair of any possibility of release? what exquisitenesse, what infiniteness of pains that cannot, yet must be endured? Oh God, if the impotent

displeasure of weak men have devised
so subtil engines of revenge upon their
fellow-mortals, for but petty offences;
how can we but think thine infinite
justice and wisdom must have ordained
such forms and wayes of punishment
for hainous sins done against
thee, as may be answerable to the vio-
lation of thy divine Majesty? oh there-
fore the most fearfull and deplored
condition of damned spirits, never to
be ended, never to be abated; Oh those
unquenchable flames; Oh that burn-
ing Tophet, deep and large; and those
streams of brimstone wherewith it is
kindled; Oh that worm ever gnawing
and tearing the heart, never dying, ne-
ver fated: Oh ever-living death, oh e-
ver renewing torments; oh never pitied,
never intermitted damnation; From
hence O Saviour, from hence it is that
thou hast fetcht up my condemned
soul; This is the place, this is the
state out of which thou hast snatcht me
up into thy heaven: Oh love and mercy
more

more deep then those depths from which thou hast saved me ; more high then that heaven to which thou hast advanced me !

S E C T. 8.

Christs love in giving us the guard of his Angels.

NOW whereas in my passage from this state of death towards the fruition of immortall glory, I am way-laid by a world of dangers ; partly, through my own sinfull aptnesse to miscarriages, and partly, through the assaults of my spirituall enemies, how hath thy tender love and compassion, O blessed Jesu, undertaken to secure my soul, from all these deadly perills ; both without, and within : without, by the guardance of thy blessed Angels : within, by the powerfull inoperation of thy good Spirit which thou hast given me ? Oh that mine eyes could be

G 3 opened.

opened with *Elishaes* servant, that I might see those troops of heavenly souldiers, those horses and chariots of fire, wherewith thou hast encompassed me! every one of which is able to chase away a whole host of the powers of darknesse: Who am I, Lord, who am I, that, upon thy gracious appointment, these glorious spirits should still watch over me in mine uprising, and down lying; in my going out, and coming in: that they should bear me in their arms, that they should shield me with their protection? Behold, such is their majesty and glory, that some of thy holiest servants have hardly been restrained from worshipping them; yet so great is thy love to man, as that thou hast ordained them to be ministring spirits, sent forth to minister for them who shall be heirs of salvation. Surely they are in nature far more excellent then man; as being spiritall substances, pure intelligences, meet to stand before the throne of thee the King of glory;
What

What a mercy then is this, that thou, who wou'dst humble thy selfe to be lower then they, in the susception of our nature; art pleased to humb'e them in their offices to the guardianship of man, so far, as to call them the Angels of thy little ones upon earth? How hast thou blessed us, and how should we blesse thee in so mighty, and glorious attendants?

SECT. 9.

His love in giving us his holy Spirit.

Neither hast thou, O God, meerly turn'd us over to the protection of those tutelary spirits; but hast held us still in thine own hand; having not so strongly defenced us without, as thou hast done within; Since that, is wrought by thine Angels, this, by thy Spirit; Oh the Sovereign and powerfull influences of thy holy Ghost; whereby we are furnished

with all saving graces, strengthened against all temptations, heartned against all our doubts and fears; enabled both to resist, and overcome; and upon our victories, crowned. Oh divine bounty, far beyond the reach of wonder! So God (the Father) loved the world, that he gave his only begotten Son, that whosoever beleeveth in him should not perish; but have everlasting life: So God the Son loved the world of his elect, that he gave unto them the holy Spirit of promise, whereby they are sealed unto the day of redemption; whereby according to the riches of his glory they are strengthened with might in the inner man; by the vertue whereof shed abroad in their hearts, they are enabled to cry, *Abba*, Father. Oh gifts; either of which are more worth then many worlds; yet through thy goodnesse, O Lord, both of them mine: how rich is my soul through thy divine munificence, how over-laid with mercies? How safe
in

in thine Almighty tuition? How happy
in thy blessed possession? Now there-
fore I dare in the might of my God,
bid defiance to all the gates of hell;
Do your worst, O all ye principalities
and powers, and rulers of the darknesse
of this world, and spirituall wicked-
nesses in high places; do your worst;
God is mine, and I am his; I am above
your malice in the right of him whose
I am; It is true, I am weak, but he is
omnipotent; I am sinfull, but he is in-
finite holinesse; that power, that ho-
linesse in his gracious application is
mine; It is my Saviours love that
hath made this happy exchange of his
righteousnesse for my sin: of his pow-
er for my infirmity; Who then shall
lay any thing to the charge of Gods
elect? It is God that justifieth: Who
shall separate us from the love of
Christ? Shall tribulation, or distresse,
or persecution, or famine, or naked-
nesse, or perill, or sword? Nay, in all
these things we are more then conque-

querours through him that loved us : So as, neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Lo, where this love is placed; were it our love of God, how easily might the power of a prevalent temptation separate us from it, or it from us; for, alas, what hold is to be taken of our affections, which, like unto water, are so much more apt to freez because they have been heated; but it is the love of God to us in Christ Jesus, which is ever as himself constant and eternall: He can no more cease to love us, then to be himself; he cannot but be unchangeable, we cannot but be happy.

S E C T. IO.

Our sense and improvement of Christs love in all the former particulars : and first, in respect of the inequality of the persons.

ALL this O dear Jesu, hast thou done, all this hast thou suffered for men; And oh now for an heart that might be some wayes answerable to thy mercies ! Surely, even good natures hate to be in debt for love ; and are ready to repay favours with interest ; Oh for a soul sick of love, yea sick unto death ! why shou'd I, how can I be any otherwise, any whit lesse affected, O Saviour? this only sicknesse is my health, this death is my life, and not to be thus sick, is to be dead in sins and trespasses. I am rock and not flesh, if I be not wounded with these heavenly darts : Ardent affection is apt to attract love even where is little or no beauty; and excellent beauty is no less:

apt

apt to enflame the heart where there is no answer of affection; but when these two meet together, what breast can hold against them? and here they are both in an eminent degree. Thou canst say even of thy poor Church (though labouring under many imperfections) Thou hast ravished my heart my sister, my Spouse, thou hast ravished my heart with one of thine eyes, with one chain of thy neck; how fair is thy love, my sister, my Spouse? And canst thou, O blessed Saviour, be so taken with the incurious and homely features of thy faithfull ones; and shall not we much more be altogether enamoured of thine absolute and divine beauty? of whom every beleevving soul can say; My beloved is white and ruddy, the chiefeft among ten thousand; his head is as the most fine gold; his eyes are as the eyes of doves by the rivers of waters; his cheeks are as a bed of spices, as sweet flowers; his lips like lillies, dropping sweet smelling myrrh,

&c.

&c. It hath pleased thee, O Lord, out of the sweet ravishments of thy heavenly love, to say to thy poor Church, Turn away thine eyes from me, for they have overcome me; but oh let me say unto thee, Turn thine eyes to me, that they may overcome me; I would be thus ravisht, thus overcome, I would be thus out of my self, that I might be all in thee.

Thou lovedst me before I had beening; Let me now that I have a beeing be wholly taken up with thy love; Let me set all my soul upon thee that gavest me beeing; upon thee who art the eternall, and absolute Self-being; who hast said, and only could say, I am that I am; Alas, Lord, we are nothing but what thou wilt have us; and cease to be when thou callest in that breath of life which thou hast lent us; thou art that incomprehensibly glorious, and infinite self-existing Spirit, from eternity, in eternity, to eternity; in, and from whom all things are: It is

is thy wonderfull mercy that thou wouldst condescend so low, as to vouchsafe to be loved of my wretchednesse, of whom thou mightest justly require and expect nothing but terror and trembling. It is my happinesse that I may be allowed to love a Majesty so infinite'y glorious: Oh let me not be so far wanting to my own felicity, as to be lesse then ravished with thy love.

S E C T. II.

A further inforcement of our love to Christ in respect of our unworthinesse and his sufferings, and prepared glory.

THOU lovedst me when I was deformed, loathly, forlorn, and miserable; shall I not now love thee when thou hast freed me, and deckt me with the ornaments of thy Graces? Lord Jesu, who should enjoy the fruit of thine own favours but thy self?
How

How shamefully injurious were it, that when thou hast trimm'd up my soul, it should prostitute it self to the love of the world? Oh take my heart to thee alone; possess thy self of that which none can claim but thy self.

Thou lovedst me when I was a professed rebell against thee, and receivedst me not to mercy only, but to the indearment of a subject, a servant, a son; where should I place the improvement of the thankful affections of my loyalty and duty but upon thee?

Thou, O God, hast so loved us, that thou wouldst become the Son of man for our sakes, that we who are the sons of men might become the sons of God; Oh that we could put off the man, to put on Christ; that we could neglect and hate our selves for thee that hast so dearly loved us as to lay aside thine heavenly glory for us!

How shall I be vile enough, O Saviour, for thee, who for my sake (being the Lord of life and glory) wouldst take

take upon thee the shape of a servant:
How should I welcome that poverty
which thy choice hath sanctified? How
resolutely shall I grapple with the
temptations of that enemy, whom
thou hast foiled for me? How chear-
fully should I passe through those mi-
series and that death, which thou hast
sweetned? With what comfortable
assurance shall I look upon the face of
that mercifull Justice which thou hast
satisfied? But oh what a blessed inheri-
tance hast thou in thine infinite love
provided for me? an inheritance incor-
ruptible, and undefiled, and that fa-
deth not away, reserved in heaven for
me; so as when my earthly house of
this Tabernacle shall be dissolved, I
have a building of God, an house not
made with hands, eternall in the hea-
vens: An house? Yea, a Palace of hea-
venly state and magnificence; neither
is it lesse then a kingdome that abides
there for me: a kingdome so much
more above these worldly monarchies,

as heaven is above this clod of earth :
Now, Lord, what conceits, what affe-
ctions of mine can be in the least sort
answerable to so transcendent mercy ?
If some friend shall have been pleased
to bestow some mean Legacy upon
me; or shall have scoffed me in some
few acres of his Land; how deeply do
I finde my self obliged to the love and
memory of so kinde a Benefactor ? O
then Lord, how can my soul be ca-
pable of those thoughts and dispositi-
ons, which may reach to the least pro-
portion of thine infinite bounty, who
of a poor worm on earth, hast made
me an heir of the kingdome of heaven?
Wo is me, how subject are these earth-
ly principalities to hazzard, and muta-
bility, whether through death, or in-
surrection; but this Crown which thou
hast laid up for me is immarcescible ;
and shall sit immovably fast upon my
head, not for years, not for millions of
ages, but for all eternity; Oh let it be
my heaven here below, in the mean
while

while, to live in a perpetuall fruition of thee, and to begin those Allelujahs to thee here, which shall be as endlessse as thy mercy, and my blessednesse.

SECT. 12.

The improvement of our love to Christ for the mercy of his deliverance, of the tuition of his Angels, of the powerfull working of his good Spirit.

HAdst thou been pleased to have translated me from thy former Paradise, the most delightfull seat of mans originall integrity and happinesse, to the glory of the highest heaven, the preferment had beene infinitely gracious ; but to bring my soul from the nethermost hell, and to place it among the Chore of angels, doubles the thank of thy mercy, and the measure of my obligation : How thankfull was thy prophet but to an *Ebedmelech*,
that

fruit- that by a cord and rags let down into
Alle that dark dungeon, helpt him out of
I be as that uncomfortable pit wherein he was
blessed lodged; yet, what was there but a little
cold, hunger, stench, closenesse, obscu-
rity? Lord, how should I blesse thee,
that hast fetcht my soul from that pit
of eternall horreur, from that lake of
fire and brimstone, from the everlast-
ing torments of the damned, wherein
I had deserved to perish for ever? I
will sing of thy power; unto thee, O
my strength, will I sing; for God is
my deliverer, and the God of my mer-
cie.

But, O Lord, if yet thou shouldst
leave me in my own hands, where
were I? how easily should I be rob'd
of thee with every temptation? how
should I be made the scorn and insul-
tation of men and devils? It is thy
wonderfull mercy that thou hast giv-
en thine Angels charge over me, those
Angels great in power, and glorious
in Majesty are my iure (though invi-
sible

visible) guard : O blessed Jesu, what an honour, what a safety is this, that those heavenly spirits which attend thy throne, should be my champions ! Those that ministred to thee after thy temptation, are ready to assist and relieve me in mine ; they can neither neglect their charge, because they are perfectly holy ; nor fail of their victory, because they are (under thee) the most powerfull. I see you O ye blessed Guardians, I see you by the eye of my faith, no lesse truly, then the eye of my sense sees my bodily attendants ; I do truly (though spiritually) feel your presence by your gracious operations, in, upon, and for me ; and I do heartily blesse my God and yours, for you, and for those saving offices that (through his mercifull appointment) you ever do for my soul. But as it was with thine *Israelites* of old, that it would not content them that thou promisedst, and wouldst send thine Angell before them, to bring them into the the Land
flowing

flowing with milk and honey, unlesse thy presence, O Lord, should also go along with them; so is it still with me and all thine, wert not thou with, and in us, what could thine Angels do for us? In thee it is that they move and are; The same infinite Spirit, which works in, and by them, works also in me: From thee it is, O thou blessed and eternall Spirit, that I have any stirrings of holy motions, any breathings of good desires, any life of grace, any will to resist, any power to overcome evill; It is thou, O God, that girdest me with strength unto battell; thou hast given me the shield of thy salvation; thy right hand hath holden me up; thou hast also given me the necks of mine enemies. Glory and praise be to thee, O Lord, which alwaies causeth us to triumph in Christ; who crownest us with loving kindnesse, and tender mercies; and hast not held us short of the best of thy favours.

Truly, Lord, hadst thou given us
but

but a meer being, as thou hast done to the lowest rank of thy creatures, it had been more then thou owest us: more then ever we could be able to requite to thy divine bounty; for every being is good, and the least degree of good is farre above our worthinesse; But, that to our being thou hast added life, it is yet an higher measure of thy mercy; for certainly, of thy common favours, life is the most precious; yet this is such a benefit as may be had and not perceived; for even the plants of the earth live and feel it not; that to our life therefore thou hast made a further accession of sense, it is yet a larger improvement of thy beneficence: for this faculty hath some power to manage life; and makes it capable to affect those means which may tend to the preservation of it, and to decline the contrary; but this is no other then the brute creatures enjoy equally with us, and some of them beyond us: that therefore to our sense
-thou

thou hast blessed us with a further addition of reason, it is yet an higher pitch of munificence; for hereby we are men; and, as such, are able to attain some knowledge of thee our Creator, to observe the motions of the heavens, to search into the natures of our fellow-creatures, to passe judgement upon actions, and events, and to transact these earthly affairs to our own best advantage. But when all this is done, wo were to us if we were but men; for our corrupted reason renders us of all creatures the most miserable: that therefore to our reason thou hast superadded faith; to our nature grace; and of men hast made us Christians; and to us, as such, hast given thy Christ, thy Spirit; and thereby made us of enemies, sons, and heirs, co-heirs with Christ of thine eternall and most glorious kingdome of heaven; yea, hast incorporated us into thy self, and made us one spirit with thee our God; Lord what room can there be possibly

in

in these strait and narrow hearts of ours for a due admiration of thy transcendent love and mercy? I am swallowed up, O God, I am willingly swallowed up in this bottomlesse abyss of thine infinite love; and there let me dwell in a perpetual ravishment of spirit, till being freed from this clog of earth, and filled with the fulness of christ, I shall be admitted to enjoy that which I cannot now reach to wonder at, thine incomprehensible blis, & glory which thou hast laid up in the highest heavens for them that love thee, in the blessed communion of all thy Saints and Angels, thy Cherubim, and Seraphim, Thrones, Dominions, and Principalities, and Powers; in the beatificall presence of thee the ever-living God, the eternall Father of spirits Father, Son, holy Ghost, one infinite Deity in three, co-essentially, co-eternally, co-equally glorious persons; to whom be blessing, honour, glory, and power for ever and ever. *Amen, Allelujah.*

THE

THE
CHRISTIAN ,
LAID
Forth in his whole
DISPOSITION
AND
CARRIAGE.

By *J. H. D. D. B. N.*

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An Exhortatory Preface to the Christian Reader.

Ut of infallible rules and long experience have I gathered up this true character of a Christian: A labour (some will think) might have been well spared: Every man professes both to know and act this part; Who is there that would not be angry, if but a question should be made either of his skill, or interest? Surely since the first name given at Antioch, all the believing world hath been ambitious of the honour of it; how happy were it, if all that are willing to wear the livery, were as ready to do the service? But it falls out here, as in the case of all things that are at once honourable, and difficult, every one affects the title, few labour for the truth of the atchievement. Having therefore leisure enough to look

about me, and finding the world too prone to this worst kinde of hypocrisie. I have made this true draught, not more for direction, then for tryall. Let no man view these lines as a stranger; but when he looks in this glasse, let him ask his heart whether this be his own face; yea, rather when he sees this face, let him examine his heart whether both of them agree with their patterne. And where he findes his failings, (as who shal not?) let him strive to amend them; and never give over, whiles he is any way lesse fair then his copy.

In the mean time, I would it were less easie, by these rules, to judge even of others besides our selves; or, that it were uncharitable to say, there are many Professors, few Christians; If words and forms might carry it, Christ would have Clients enow: but if holinesse of disposition, and uprightnesse of carriage must be the proof, woe is me; In the midst of the Land, among the people, there is as the shaking of an Olive tree, and as the
the

the gleanings Grapes where the Vintage is done. (Esaï. 24. 13.) For where is the man hath obtained the mastery of his corrupt affections, and to be the Lord of his unruly appetite? that hath his heart in heaven, whiles his living car-casse is stirring here upon earth? that can see the invisible, and secretly enjoy that Saviour, to whom he is spiritually united? That hath subdued his will and reason to his beleeve; that fears nothing but God; loves nothing but goodnesse, hates nothing but sin; rejoyceth in none but true blessings; whose faith triumphs over the world; whose hope is anchored in heaven; whose charity knows no lesse bounds then God, and men; whose humi-lity represents him as vile to himself, as he is honorable in the reputation of God; who is wise heaven-ward, however he passes with the world; who dares be no other then just, whether he win or lose; who is frugally liberall, discreetly con-rageous, holily temperate: who is ever a thrifty manager of his houres, so divi-

ding the day betwixt his God, and his Vocation, that neither shall finde fault with a just neglect, or an unjust partiality: whose recreations are harmelesse, honest, warrantable, such as may refresh nature, not debauch it: whose diet is regulated by health, not by pleasure, as one whose table shall be no altar to his belly, nor spare to his soul: who in his seasonable repose lies down, and awakes with God, caring only to relieve his spirits; not to cherish sloth. Whose carriage is meek, gentle, compliant, beneficiall in whatsoever station; in Magistracy impartially just; in the Ministry conscientiously faithful; in the rule of his family wisely provident, and religiously exemplary; Shortly, who is a discreet and loving yoke-fellow, a tender and pious parent, a dutious and awfull sonne: an humble and obsequious servant, an obedient and loyall subject. Whose heart is constantly settled in the main truths of Christian Religion, so as he cannot be removed; in litigious points, neither too

credulous, nor too peremptory : whose discourse is such as may be meet for the expressions of a tongue that belongs to a sound, godly, and charitabl heart; whose breast continually burnes with the heavenly fire of an holy devotion; whose painfull sufferings are overcome with patience, and chearfull resolutions; whose conflicts are attended with undaunted courage, and crowned with an happy victory: Lastly, whose death is not so full of fear and anguish, as of strong consolations in that Saviour, who hath overcome and sweetned it; nor of so much dreadfulness in it selfe, as of joy in the present expectation of that blessed issue of a glorious immortality, which instantly succeeds it. Such is the Christian whom we doe here characterize, and commend to the world both for tryall, and imitation; neither know I which of these many qualifications can be missing in that soul, who layes a just claim to Christ, his Redeemer. Take your hearts to task therefore, my

dear brethren, into whose hands soever these lines shall come : and, as you desire to have peace at the last, ransack them thoroughly ; not contenting your selves with a perfunctory, and fashionable oversight (which will one day leave you irremediably miserable) but so search, as those that resolve not to give over till you finde these gracious dispositions in your bosoms, which I have here described to you : so shall we be, and make each other happy in the successe of our holy labours ; which the God of heaven blesse in both our hands, to his owne glory, and our mutuall comfort in the day of the appearing of our Lord Jesus Christ. Amen.



THE CHRISTIAN.

SECT. I.

His Disposition.

THE Christian is a man and more; an earthly Saint, an Angell cloathed in flesh; the only lawfull Image of his Maker, and Redeemer; the abstract of Gods Church on earth: a modell of heaven made up in clay; the living Temple of the holy Ghost. For his disposition, it hath in it as much of heaven, as his earth may make room for; He were not a man, if he were quite free from corrupt affections; but these he masters; and keeps in with a strait hand.

hand; and if at any time they grow
testy and headstrong, he breaks them
with a severe discipline, and will rather
punish himself, then not tame them;
He checks his appetite with discreet,
but strong denials, and forbears to
pamper nature, lest it grow wanton &
impetuous; he walks on earth, but con-
verses in heaven; having his eyes fixed
on the invisible, and enjoying a sweet
communion with his God, and Savi-
our; Whiles all the rest of the world
sits in darknesse, he lives in a perpetu-
all light; the heaven of heavens is open
to none but him; thither his eye pierc-
eth, and beholds those beams of inac-
cessible glory, which shine in no face
but his: The deep mysteries of godli-
nesse, which to the great Clerks of the
world are as a book clasped and sealed
up, lye open before him fair and legi-
ble; and whiles those book-men know
whom they have heard of, he knowes
whom he hath beleev'd: He will not
suffer his Saviour to be ever out of his
eye

eye; and if through some worldly interceptions, he lose the sight of that blessed object for a time, he zealously retrieves him, not without an angry check of his own mis-carriage; and is now so much the more fixed by his former slackning; so as he will henceforth sooner part with his soul, then his Redeemer. The termes of entire esse wherein he stands with the Lord of life, are such as he can feel; but cannot expresse, though he should borrow the language of Angels: it is enough that they two are one spirit: His reason is willingly captivated to his faith; his will to his reason; and his affections to both: He fears nothing that he sees, in comparison of that which he sees not; and displeasure is more dreadfull to him then smart: Good is the adequate object of his love; which he duly proportions according to the degrees of its eminence; affecting the chief good, not without a certain ravishment of spirit; the lesser with a wise and holy moderation

moderation. whether he do more hate sin, or the evill spirit that suggests it, is a question; Earthly contents are too mean grounds whereon to raise his joy these, as he baulks not when they meet him in his way, so he doth not too eagerly pursue; he may taste of them, but so, as he had rather fast then surfet. He is not insensible of those losses which casualty, or enmity may inflict; but that which lies most heavily upon his heart, is his sin: This makes his sleep short and troublesome, his meals stomachlesse, his recreations listlesse; his every thing, tedious; till he finde his soul acquitted by his great Surety in heaven: which done, he feels more peace and pleasure in his calm, then he found horror in the tempest. His heart is the store-house of most precious graces: That faith whereby his soul is established, triumphs over the world, whether it allure, or threaten, and bids defiance to all the powers of darkness; not fearing to be foiled by any opposition:

hate- tion : His hope cannot be discouraged
it, is with the greatest difficulties; but bears
e too up against naturall impossibilities; and
s joy knows how to reconcile contradic-
meet tions; His charity is both extensive, and
o ea- fervent; barring out no one that bears
em, the face of a man; but pouring out it
sur- self upon the household of faith; that
ffes studies good constructions of men, and
ict; actions; and keeps it self free both
pon from suspicion, and censure: Grace
his doth not more exalt him, then his hu-
eals mility depresses him: Were it not for
fe; that Christ who dwels in him, he could
nde think himself the meanest of all crea-
ety tures; now, he knows he may not dis-
ore parage the Deity of him, by whom he
he is so gloriously inhabited; in whose
art only right he can be as great in his own
ra- thoughts, as he is despicable in the
e- eyes of the world. He is wise to God-
d, ward, however it be with him for the
ds world; and well knowing he cannot
s; serve two masters, he cleaves to the
fi- better; making choise of that good
a: part

part which can not be taken from him not so much regarding to get that which he cannot keep, as to possesse himselfe of that good which he cannot lose. He is just in all his dealings with men; hating to thrive by injury, and oppression; and will rather leave behind something of his own, then filch from anothers heap. He is not close fisted, where there is just occasion of his distribution; willingly parting with those metals which he regards only for use; not caring for either their colour, or substance; earth is to him no other then it self, in what hiew so ever it appeareth. In every good cause he is bold as a Lyon; and can neither fear faces, nor shrink at dangers: and is rather heartned with opposition, pressing so much the more where he findes a large doore open, and many adversaries; and when he must suffer, doth as resolutely stoop, as he did before valiantly resist. He is holily temperate in the use of all Gods blessings, as know-
ing

ing by whom they are given, and to what end; neither dares either to mislay them, or to mis-spend them lavishly: as duly weighing upon what termes he receives them; and fore-expecting an account. Such an hand doth he carry upon his pleasures and delights, that they run not away with him; he knows how to slacken the reins without a debauched kinde of dissoluteness, and how to straiten them without a sullen rigour.

S E C T. 2.*His expence of the day.*

HE lives as a man that hath borrowed his time, and challenges not to be owner of it; caring to spend the day in a gracious and well-governed thrift; His first mornings task, after he hath lifted up his heart to that God who gives his beloved sleep, shall be to put himself into a due posture, wherein

wherein to entertain himself, and the whole day: which shall be done, if he shall effectually work his thoughts to a right apprehension of his God, of himself, of all that may concern him. The true posture of a Christian then, is this; He sees still heaven open to him, and beholds and admires the light inaccessible; he sees the all-glorious God ever before him; the Angels of God about him; the evill spirits aloof off enviously groyning, and repining at him; the world under his feet, willing to rebell, but forced to be subject; the good creatures ready to tender their service to him; and is accordingly affected to all these; he sees heaven open with joy and desire of fruition; he sees God with an adoring awfulesse; he sees the Angels with a thankfull acknowledgement, and care not to offend them; he sees the evill spirits with hatred and watchfull indignation; he sees the world with an holy imperiousnesse, commanding it for use, and scorning

scorning to stoop to it for observance; Lastly, he sees the good creatures, with gratulation, and care to improve them to the advantage of him that lent them.

Having thus gathered up his thoughts, and found where he is, he may now be fit for his constant devotion; which he falls upon, not without a trembling veneration of that infinite and incomprehensible Majesty, before whom he is prostrate; now he climes up into that heaven, which he before did but behold; and solemnly pours out his soul in hearty thanksgivings, and humble supplications into the bosom of the Almighty; wherein his awe is so tempered with his faith, that whiles he labours under the sense of his own vilenesse, he is raised up in the confidence of an infinite mercy; now he renues his feeling interest in the Lord Jesus Christ his blessed Redeemer; and labours to get in every breath new pledges of his gracious entireness; so seasoning his heart with these carefully

ly thoughts of piety, as that they stick by him all the day after.

Having thus begun with his God, and begg'd his blessing: he now finds time to addresse himself to the works of his calling; To live without any vocation, to live in an unwarrantable vocation, not to labour in the vocation wherein he lives, are things which his soul hateth: These busineses of his calling therefore, he followes with a willing and contented industry; not as forced to it by the necessity of humane Laws, or as urged by the Law of necessity, out of the sense or fear of want: nor yet contrarily, out of an eager desire of enriching himself in his estate, but in a conscionable obedience to that God who hath made man to labour as the sparks to flye upward; and hath laid it upon him both as a punishment, and charge: In the sweat of thy brows shalt thou eat thy bread. In an humble alacrity he walks on in the way, wherein his God hath set him; yet not,
the

the while, so intent upon his hands, as not to tend his heart; which he lifts up in frequent ejaculations to that God, to whom he desires to be approved in all his endeavours; ascribing all the thanks both of his ability, and successe to that omnipotent hand: If he meet with any rubs of difficulty in his way, he knowes who sent them, and who can remove them; not neglecting any prudentiall means of remedy, he is not to seek for an higher redresse.

If he have occasion of trading with others; his will may not be the rule of his gain, but his conscience; neither dares he strive for what he can get, but what he ought: Equity is here the Clerk of the Market; and the measure which he would have others mete out to himself, is the standard whereby he desires to be tryed in his mensurations to all other. He hates to hoise prices upon occasion of his neighbours need; and to take the advantage of forsaits
by

by the clock. He is not such a slave to his trade, as not to spare an hour to his soul; neither dares he so lavish as utterly to neglect his charge upon whatever pretence of pleasure, or devotion. shortly he takes his work at the hand of god and leaves it with him : humbly offering up his services to his great Master in heaven; and after all his labour sits comfortably down in the conscience of having faithfully done his task, though not without the intervention of many infirmities.

S E C T. 3.

His Recreations.

HIS recreations (for even these humane frailty will sometimes call for) are such, as may be meet relaxatiōs to a mind over-bent, and a body tired with honest and holy employments; safe, inoffensive, and for time and measure fitly proportioned to the occasion.

on ; like unto soft musick betwixt two long and stirring Acts ; like unto some quick and savory sauce to a listlesse, and cloyed stomach ; like unto a sweet nap after an overwatching. He is farr from those delights that may effeminate, or corrupt the mind ; abhorring to sit by those pleasures , from which he shall not rise better : He hates to turn pastime into trade ; not abiding to spend more time in whetting, then till his edge be sharpe ; In the height of his delectations he knows to enjoy God, from whom as he fetches his allowance, so he craves and expects a gracious acceptation, even whē he lets himself most loose. And if at any time he have gone beyond his measure, he chides himself for the excesse, and is so much the more carefull ever after to keep within compasse. He can onely make a kinde of use of those contentments, wherein light minds are transported : and can manage his disports without passion ; and leave a loser without

without regret. A smile to him is as much as a loud laughter to the worldling; neither doth he entertain mirth as his ordinary attendant, but as his retainer to wait upon his serious occasions: and finally, so rejoyceth, as if he rejoycd not.

S E C T. 4

His Meals.

HIS meals are such as nature requires, and grace moderates, not pinching himself with a penurious niggardlineffe, nor pampering himself with a wanton excesse: His plate is the least part of his care; so as his fare may be wholesome, he stands not upon delicacy. He dares not put his hand to the dish till he have lookt up to the owner; and hates to put one morsell into his mouth unblest; and knows it his duty to give thanks for what he hath paid for; as well considering, that
neither

neither the meat that he eats, nor the hand and mouth that receives it, nor the maw that digests it, nor the metall that buies it, is of his own making : And now having fed his belly, not his eye, he rises from his board, satisfied, not gluttoned ; and so bestirs himself upon his calling, as a man not more unwieldy by his repast, but more chearfull, and as one that would be loth his gut should be any hinderance to his brain, or to his hand.

If he shall have occasion to entertain himself and his friends more liberally, he dares not lose himself and his feast; he can be soberly merry, and wisely free; only in this he is willing not to be his own man, in that he gives himself for the time to his guests. His Cator is friendly thrift ; and Temperance keeps the boards end, and carves to every one the best measure of enough: As for his own diet, when he is invited to a tempting variety, he puts his knife to his throat ; neither dares he
feed

feed without feare, as knowing who overlooks him: Obscenity, detraction, scurrility; are barred from his table; neither do any words sound there that are lesse savory then the dishes. Lastly, he so feeds, as if he sought for health in those viands, and not pleasure; as if he did eat to live and rises not more replenished with food, then with thankfulness.

S E C T. 5.

His nights rest.

IN a due season he betakes himselfe to his rest, he presumes not to alter the Ordinance of day and night, nor dares confound, where distinction is made by his Maker; It is not with him as with the brute creatures, that have nothing to look after but the meer obedience of nature; he doth not therefore lay himself down as the swine in the sty, or a dog in the kennell, without

without any further preface to his desired sleep, but improves those faculties which he is now closing up, to a meet preparation for an holy repose ; for which purpose, he first casts back his eye to the now-expired day ; and seriously considers how he hath spent it ; and will be sure to make his reckonings even with his God, before he part. Then he lifts up his eyes and his heart to that God, who hath made the night for man to rest in ; and recommends himself earnestly to his blessed protection : and then closeth his eyes in peace, not without a serious meditation of his last rest ; his bed represents to him, his grave ; his linnen, his winding sheet ; his sleep, death ; the night the many dayes of darkness : and shortly, he so composeth his soul, as if he lookt not to wake till the morning of the resurrection : After which if he sleep, he is thankfully cheartfull ; if he sleep not, his reins chasten, and instruct him in the night season : and if sleep be

out of his eyes, yet God and his Angels are not: Whensoever he awakes, in those hands he finds himselfe, and therefore rests sweetly, even when he sleeps not. His very dreams however vain, or troublesome, are not to him altogether unprofitable, for they serve to bewray not only his bodily temper, but his spirituall weaknesse, which his waking resolutions shall endeavour to correct.

He so applies himself to his pillow as a man that meant not to be drowned in sleep, but refreshed; not limiting his rest by the insatiable lust of a sluggish and drowzie stupidnesse, but by the exigence of his health, and habilitation to his calling; and rises from it (not too late) with more appetite to his work, then to a second slumber; chearfully devoting the strength renewed by his late rest, to the honour and service of the giver.

S E C T. 6. *His Carriage.*

HIS carriage is not strange, insolent, surly, & overly contemptuous, but familiarly meek, humble, courteous: as knowing what mold he is made of; and not knowing any worse man than himself; He hath an hand ready upon every occasion to be helpfull to his neighbour; as if he thought himself made to do good; He hates to sell his breath to his friend, where his advice may be useful; neither is more ambitious of any thing under heaven, than of doing good offices; It is his happiness if he can reconcile quarrels, and make peace between dissenting friends. When he is chosen an Umpire, he will be sure to cut even betwixt both parties; and commonly displeaseth both, that he may wrong neither; if he be called forth to Magistracy, he puts off all private interests, and commands friendship to give place to justice; now

he knows no coufens, no enemies; neither coufens for favour, nor enemies for revenge, but looks right forward to the caufe, without fquinting afide to the perfons. No flattery can keep him from brow-beating of vice, no fear can work him to difcourage vertue: Where feverity is requifite, he hates to enjoy anothers punifhment; and where mercy may be more prevalent, he hates to ufe feverity: Power doth not render him imperious and oppreffive, but rather humbles him in the awfull expectation of his account.

If he be called to the honour of Gods Embaffie to his people, he dares not but be faithfull in delivering that facred Message, he cannot now either fear faces, or refpect perfons; it is equally odious to him to hide and fmother any of Gods counfell, and to foift in any of his own to fuppreffe truth and to adulterate it; He fpeaks not himfelf, but Chrift, and labours not
to

to tickle the ear, but to save soules : So doth he go before his flock as one that means to feed them no lesse by his example, then by his doctrine, and would condemn himself, if he did not live the Gospell, as well as preach it ; He is neither too austere in his retirednesse, nor too good-cheap in his sociablenesse ; but carries so even an hand that his discreet affablenesse may be free from contempt, and that he may win his people with a loving conversation ; If any of his charge be miscarried into an errour of opinion, he labours to reclaim him by the spirit of meeknesse ; so as the mis-guided may reade nothing but love in his zealous conviction ; if any be drawn into a vicious course of life, he fetches him back with a gentle yet powerfull hand ; by an holy importunity, working the offender to a sense of his own danger, and to a saving penitence.

Is he the master of a family ? he dares not be a Lion in his own house ;

cruelly tyrannizing over his meanest drudge: but so moderately exercises his power, as knowing himself to be his apprentices fellow-servant; He is the mouth of his meiny to God, in his dayly devotions; offering up for them the calves of his lips, in his morning and evening sacrifice; and the mouth of God unto them in his wholesome instructions, and all godly admonitions: he goes before them in good examples of piety and holy conversation, and so governs, as one that hath more then meer bodies committed to his charge.

Is he the husband of a wife? He carries his yolk even; not laying too much weight upon the weaker neck. His helper argues him the principall, and he so knows it, that he makes a wise use of his just inequality: so remembering himself to be the superior, as that he can be no other then one flesh: He maintains therefore his moderate authority with a conjugall love, so holding up the right of his sexe, that
in

in the mean time he doth not violently clash with the brittle vessel: As his choice was not made by weight, or by the voice, or by the hew of the hide, but for pure affection grounded upon vertue; so the same regards hold him close to a constant continuance of his chaste love; which can never yeeld either to change or intermission.

Is he a father of children? he looks upon them as more Gods then his own; and governs them accordingly: He knows it is only their worke part which they have received from his loins, their diviner half is from the father of lights, and is now become the main part of his charge. As God gave them to him, and to the world by him: so his chief care is, that they may be begotten again to God; that they may put off that corrupt nature which they took from him, and be made partakers of that divine nature which is given them in their generation. For this cause he trains them up in all ver-

tuous and religious education : he sets them in their way, corrects their exorbitances, restrains their wilde desires, and labours to frame them to all holy dispositions ; and so bestows his fatherly care upon, and for them, as one that had rather they should be good then rich, and would wish them rather dead, then debauched : he neglects not all honest means of their provision, but the highest point he aims at, is to leave God their patrimony. In the choice of their calling, or match, he propounds, but forces not, as knowing they have also wils of their own, which it is fiter for him to bow, then to break. Is he a son ? he is such as may be fit to proceed from such loins.

Is he a servant ? he cannot but be officious : for he must please two masters, though one under, not against the other ; when his visible master sees him not, he knowes he cannot be out of the eye of the invisible ; and therefore dares not be either negligent, or
unfaithfull

he sets
exor-
fires,
all ho-
his fa-
s one
good
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ull

unfaithfull. The work that he under-
takes, he goes through, not out of
fear, but out of conscience, and would
doe his busin:se no otherwise then
well, though he served a blind master;
He is no blab of the defects at home,
and where he cannot defend, is ready
to excuse: He yeelds patiently to a
just reproof, and answers with an
humble silence: and is more carefull
not to deserve, then to avoid stripes.

Is he a subject? He is awfully af-
fected to Sovereignty, as knowing by
whom the powers are ordained; He
dares not curse the King, nor not in his
thought; nor revile the Ru'er of his
people, though justly faulty: much
lesse dare he sclander the footsteps of
Gods anointed. He submits not only
for wrath, but also for conscience sake,
to every Ordinance of God; yea to
every Ordinance of man for the Lords
sake: not daring to disobey in regard
of the oath of God: If he have reacht
forth his hand to cut off but the skirt of

the Royall robe, his heart smites him: He is a true paymaster, and willingly renders tribute to whom tribute, custome to whom custome, honour to whom honour is due, and justly divides his duties betwix: God and *Cesar*.

Finally, in what ever relation he stands, he is diligent, faithfull, conscionable, observant of his rule, and carefull to be approved such, both to God and men.

S E C T. 7.

His resolution in matter of Religion.

HE hath fully informed himself of all the necessary points of religion; and is so firmly grounded in those fundamentall and saving truths, that he cannot be carried about with every wind of doctrine; as for collaterall and unmateriall verities, he neither despiseth, nor yet doth too eagerly pursue them; He lists not to take opinions

him: pinions upon trust; neither dares absolutely follow any guide, but those who he knows could not erre: He is ever suspicious of new faces of Theologicall truths; and cannot think it safe to walk in untroden paths: Matters of speculation are not unwelcome to him; but his chiefe care is to reduce his knowledge to practise, and therefore he holds nothing his own, but what his heart hath appropriated, and his life acted: He dares not be too much wedded to his own conceits; and hath so much humility, as to thinke the whole Church of Christ upon earth wiser then himselfe; However he be a great lover of constancy, yet upon better reason he can change his minde in some litigious, and un-importing truths, and can be silent where he must dissent.

S E C T.

S E C T. 8.

His Discourse.

HIS discourse is grave, discreet, pertinent, free from vanity, free from offence; In secular occasions nothing falls from him but seasonable and well-advised truths; In spirituall, his speech is such, as both argues grace and works it: No foul and unsavory breath proceeds out of his lips; which he abides not to be tainted with any rotten communication, with any slanderous detraction: If in a friendly merriment he let his tongue loose to an harmlesse urbanity, that is the furthest he dares goe; scorning to come within the verge of a base scurrility.

He is not apt to spend himself in censures, but as for revilings, and cursed speakings against God, or men, those his soul abhorreth. He knowes to reserve his thoughts by locking them up, in his bosome under a safe silence, and
when

when he must speak, dares not be too free of his tongue, as well knowing that in the multitude of words there wanteth not sinne. His speeches are no other then seasonable, and well fitted both to the person, and occasion; Jigges at a funerall, Lamentations at a feast, holy counsell to scorner, discouragements to the dejected, and applauses to the profane, are hatefull to him; He meddles not with other mens matters, much lesse with affairs of State; but keeps himself wisely within his own compasse: not thinking his breath well spent, where he doth not either teach or learn.

S E C T. 9.

His Devotion.

HE is so perpetually resident in heaven, that he is often in every day before the throne of Grace; and he never comes there without supplicatiō.
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in his hand ; wherein also he loves to be importunate; and he speeds accordingly, for he never departs empty ; whiles other cold suiters that come thirther but in some good fits of devotion, obtain nothing but denyals; He dares not presse to Gods foot-stool in his own name, (he is conscious enough of his own unworthinesse) but he comes in the gracious and powerfull name of his righteous Mediator , in whom he knows he cannot but be accepted ; and in an humble boldnesse for his only sake craves mercy; no man is either more awfull, or more confident ; When he hath put up his petition to the King of heaven , he presumes not to stint the time, or manner of Gods condescent; but patiently and faithfully waits for the good hour, and leaves himself upon that infinite wisdom and goodnesse. He doth not affect length so much as fervour ; neither so much minds his tongue as his heart.

His

His prayers are suited according to the degrees of the benefits sued for ; He therefore beggs grace absolutely ; temporall blessings with limitation ; and is accordingly affected in the grant : Neither is he more earnest in craving mercies, then he is zealously desirous to be retributory to God, whē he hath received them: not more heartily suing to be rich in grace, then to improve his graces to the honour and advantage of the bestower : With an awfull and broken heart doth he make his addressees to that infinite Majesty , from whose presence he returns with comfort and joy : His soul is constantly fixed there whither he powres it out ; distraction and distrust are shut out from his closet ; and he is so taken up with his devotiō, as one that makes it his work to pray: And when he hath offered up his sacrifices unto God, his faith listens and lookes in at the door of heaven to know how they are taken.

S E C T. IO.

His sufferings.

EVery man shows fair in prosperity; but the main triall of the Christian is in suffering; any man may steer in a good gale, and clear sea, but the Mariners skill will be seen in a tempest: Herein the Christian goes beyond the Pagans, not practise only, but admiration; We rejoyce in tribulation, saith the chosen Vessel; Lo here a point transcending all the affectation of Heathenism. Perhaps some resolute spirit, whether out of a natural fortitude, or out of an ambition of fame or earthly glory, may set a face upon a patient enduring of losse, or pain, but never any of those heroick Gentiles durst pretend to a joy in suffering; Hither can Christian courage reach; knowing that tribulation worketh patience, and patience, experience, and experience hope, and hope maketh not ashamed.

Is

Is he bereaved of his goods and worldly estate? he comforts himself in the conscience of a better treasure that can never be lost; Is he afflicted with sicknesse? his comfort is, that the inward man is so much more renewed dayly, as the outward perisheth: Is he slandered and unjustly disgraced? his comfort is, that there is a blessing, which will more then make him amends; Is he banished? he knows he is on his way home-ward; Is he imprisoned? his spirit cannot be lockt in; God and his Angels cannot be lockt out; Is he dying? To him to live is Christ, and to dye is gain; Is he dead? He rests from his labours, and is crowned with glory: Shortly, he is perfect gold that comes more pure out of the fire then it went in; neither had ever been so great a Saint in heaven, if he had not passed through the flames of his tryall here upon earth.

S E C T,

S B C T. II.

His Conflicts.

HE knows himself never out of danger ; and therefore stands ever upon his guard ; neither of his hands are empty ; the one holds out the shield of faith ; the other manageth the sword of the Spirit ; both of them are employed in his perpetual conflict. He cannot be weary of resisting, but resolves to dye fighting : He hath a ward for every blow ; and as his eye is quick to discern temptations, so is his hand and foot nimble to avoid them : He cannot be discouraged with either the number or power of his enemies, knowing that his strength is out of himself, in him in whom he can do all things ; and that there can be no match to the Almighty ; He is carefull not to give advantage to his vigilant adversary ; and therefore warily avoids the occasions of sinne : and if at any
time

time he be overtaken with the suddenness, or subtilty of a temptation, he speedily recovers himself by a serious repentance; and fights so much the harder because of his foil; He hates to take quarter of the spirituall powers; nothing lesse then death can put an end to his quarrell; nor nothing below victory.

SECT. 12. *His death.*

HE is not so carefull to keep his soul within his teeth, as to send it forth well addressed for happinesse: as knowing therefore the last brunt to be most violent, he rouzeth up his holy fortitude to encounter that King of fear, his last enemy, Death; And now after a painfull sicknesse, and a resolute expectation of the fiercest assault, it falls out with him as in the meeting of the two hostile brothers, *Jacob* and *Esaü*,

Esau, in stead of grapling he finds a courteous salutation; for stabs, kisses; for height of enmity, offices of love; Life could never befriend him so much, as Death offers to do: That renders him (perhaps a rough, but) a sure hand to lead him to glory and receives a welcome accordingly: Neither is there any cause to marvell at the change; The Lord of life hath wrought it; he having by dying subdued death, hath reconciled it to his own; and hath (as it were) beaten it into these fair terms with all the members of his mysticall body: so as whiles unto the enemies of God, Death is still no other then a terrible executioner of divine vengeance, he is to all that are in Christ, a plausible and sure convoy unto blessednesse; The Christian therefore now laid upon his last bed, when this grim messenger comes to fetch him to heaven, looks not so much at his dreadfull visage, as at his happy errand

errand : and is willing not to remember what death is in it self, but what it is to us in Christ ; by whom it is made so usefull and beneficiall, that we could not be happy without it ; Here then comes in the last act , and employment of faith ; (for after this brunt passed, there is no more use of faith, but of vision) that heartens the soul in a lively apprehension of that blessed Saviour, who both led him the way of suffering, and is making way for him to everlasting glory : That shews him Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God ; That clings close unto him, and lays unremoveable hold upon his person, his merits, his blessednesse ; upon the wings of this faith is the soul ready to mount up toward that heaven, which is open to receive it ; and
in

in that act of evolation puts it self into the hands of those blessed Angels who are ready to carry it up to the throne of Glory.

*Sic, O, sic juvat vivere, sic
perire.*

FINIS.

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ho
one